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# The Pulpit and Platform

A SELECTION OF SERMONS AND  
ADDRESSES FOR SPECIAL OCCASIONS

FROM SOME OF THE MOST EMINENT MINISTERS AND PLATFORM  
SPEAKERS IN AMERICA

WITH APPENDIX OF

## Forty Short Sunday School Addresses

Compiled by the Rev. Benjamin F. Dickhaut, Pastor  
of the First Presbyterian Church, Jamaica,  
New York, and Others



THE PULPIT AND PLATFORM PUBLISHING COMPANY  
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## Introductory Note.

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THIS volume needs no apology for its appearance. Much of the best literature of the age is in the form of sermons and addresses. That there is a popular demand for works of this kind is shown by the large number that have been printed within the last few years. These sermons are from representative men of different denominations of the Christian Church, and though varying in form and matter they show essential unity. The addresses on the several subjects included add variety to the thought, and all will be read with interest.

PUBLISHERS.

3-7-58  
Gift from Mrs. J. A. Blunderson



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# The Pulpit and Platform.

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## The Christian's Reasonable Service.

REV. R. E. GOLLADAY, A. M., B. D.

*I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Rom. 12:1-6.*

THE Sun in the natural heavens is often obscured these wintry days; but the sun of our souls still shines. The Son of heaven still sheds abroad His rays with undiminished brightness and warmth. The Christmas message: "The grace of God that bringeth salvation hath appeared to all men," is still ringing in our ears. In fact, we have just had our Christmas,—Epiphany, within the past week. There can be no stronger reasons than those presented in the season just past to stir men, Christian men, to action. Our text is in perfect accord with this theme. The mercy of God is the motive which it urges.

The mercy of God! What stronger motive could the Apostle have urged? The mercy of God! This is the broadest, deepest theme ever voiced by men or angels. Ask the Prophets of old, ask the martyrs of the early church, ask the missionaries immured in heathen lands, ask the pain-racked sufferer, ask the angels around the Throne, ask them all what theme they love most, and they will tell you it is the song of God's mercy.

What was it brought the Savior into the world? What led Him to the cross? What makes Him so patient with us in our weaknesses? What causes Him to bend so low to hear all our complaints? To soothe us in all our ailments? It is God's mercy. Well may the Christian sing without ceasing:

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view I'm lost  
In wonder, love, and praise.

God's mercies, whether we will or not, make us indebted to Him; they should make us devoted to Him. They should make us ready for any service. In the paragraphs preceding our text, St. Paul tells about the mercy God has shown us. Here, in the chapter we now begin, he sets forth the demands these mercies make on our affections and services. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This leads us to consider as our theme:

#### THE CHRISTIAN'S REASONABLE SERVICE.

I. The Christian's reasonable service is, first of all, to bring himself as an offering to God.

Of old God had His sacrifices. The Old Testament was a bloody covenant. Every day the blood of the sacrifices flowed. Every day the altars were piled high with offerings. The consuming fires never went out. Those sacrifices were but types, constant reminders of the one great sacrifice which, in the fullness of time, God was going to send into the world. This one, all-sufficient, sacrifice having been made, God now wants other sacrifices. Wants them, I say; yea, demands them. But the offerings

which God now wants are not slain animals, not gold or silver. He wants man to give himself, to give himself in his entirety—body, soul, and spirit.

Too many people forget this. They seem to have the idea that Christianity is only a getting, and an enjoying. It is this, but it is more, a great deal more. After having received we are to give, give to God—give Him ourselves. When we have not given ourselves to God He does not want anything we have; our money, our deeds, our words. When we have given ourselves, when we have surrendered our wills to His will, when our affection has gone out in answer to His love for us, then the least we can do for Him is most acceptable, even though it be but the widow's mite.

Have we brought such an offering to God? Have we given Him ourselves? Have we brought this offering, not as something which God needed, not as something which could add to His intrinsic glory; but as something which He wanted, wanted in order that He might bless us with the glory of His grace? If we have not brought this offering then all else is in vain.

And let us not forget that this is to be a living sacrifice. There are too many so-called offerings made to God which are as dead as the bullocks, and the loaves of bread, which the Jews laid on their altars. There is too much confession in which there is no appreciation and no love of the truth. There is too much lip service in which there is no heart. There are too many prayers offered which are no more than the repetition of formulas, in which there is no communion with God, because there is no desire for communion with Him. There is too much going to church because others go, because it is a social center—to see and be seen; not to hold fellowship with God. There is too much money given to the church because others give, because we are expected to give; not because we love the Lord, and like to do something for Him. These are dead sacrifices. They smell to heaven, not with the smell of incense, but with the smell of the earth, of corruption. God wants living sacrifices, sacrifices in which there is a living heart—sacrifices which are given because the heart has been first given to Him.

And the Apostle tells us that this is our reasonable service.

A great many people are inclined to consider this an unreasonable service. They think it entails hardship, that it robs life of all joy, that it is calculated to make one old before his time, that it is equivalent to shutting one's self up in a monastery. Whatever some may think and say of this life, God insists, and experience proves, that it is the only reasonable service. It is the only reasonable service because it is the only service which brings man to the goal for which he was created. It is the only reasonable service because it is the only one which contributes to life, helping man to get out of life all there is in it. It is the only reasonable service because it is the only one in harmony with the logic of our redemption. It is the only reasonable service because it is the only service which brings strength, courage, cheer, peace, and joy; the only service which makes life worth living.

There is no service so unreasonable as the service of the flesh, the world, and the devil. It is a service which is life destroying, not life supporting. And the process of destruction goes right along, step by step, with the progress of the service. The service of the devil is an unreasonable one because he has no right to man's service, he is an usurper. He has no right to man's service because he is a deceiver, and the more faithfully men serve him the more scandalously does he deceive them, the more terribly does he reward them. He rewards them with diseased bodies, with wounded consciences, with the loss of self-respect, with blows and curses, with despairing hearts, with lost souls.

God's service is a reasonable service because it gives strength for life, comfort in sorrow, and hope in death. It is a reasonable service because it gives a good conscience, a light heart, self-respect, and the respect of the world. It is a reasonable service, because it is a service founded in reason, a service along rational lines, a service which leads to a rational—a blessed result.

What are the effectual motives leading men to make of themselves such an offering? There is only one such effectual motive. It is not the law of God, with its thunderings from Sinai; it is not the fear of judgment, and the meeting of an angry God; it is not the fear of the present evil consequences of wrong doing. These things have some deterrent force, but they never bring men to offer themselves as living sacrifices to God. They may cause



men to cower and tremble when tempted to evil; but they will never bring them to God's throne, there to offer themselves for God's service. The only thing that can do this is God's mercy, the love of God in Christ Jesus; that which assures us of a loving Father, a compassionate Savior.

\* \* \*

II. Having made this self-surrender, having brought ourselves as living sacrifices to God, the next step will be both natural and necessary. It is, a transformed life. "Be not fashioned according to this world, but be ye transformed."

It is too often the case that Christians can not be told from those who are not Christians. One may often live with a professing Christian for months and years and still be in doubt as to whether he is a Christian or not, for neither word nor deed makes this a settled question. True it is, the world, in some respects, has grown nearer to the position of the Christian than was the Roman world of St. Paul's day. This is especially true so far as the outer life is concerned. For this we are glad. It shows the corrective, uplifting influence of the church of God. But there is still a world-wide difference between the Christian, the real Christian, and the man of the world; a difference of relationship to God, of relationship to Jesus Christ, the Savior of the world; a difference in the disposition of mind; a difference in the relationship to the world; a difference in the view of life.

The Christian has a standard of life altogether different from that which obtains in the world. As a rule, the world has a pretty free and easy standard of conduct. It can find a way of justifying almost anything. The true Christian's standard of conduct is the will of God as expressed in His Word.

In this transformed life the body is also to have a part. People, it seems, sometimes try to persuade themselves that God wants only our minds, our inner lives—good intentions. He wants this, but He wants more. He wants our whole being, body and soul. He wants a spirit which is turned away from the world to Him, but He wants a body which is a fit temple for such a spirit. A converted spirit is to work for a converted body. The two are to go together. We can not very long be one thing inwardly and something else outwardly, or the reverse. If my mind

is God's, and my heart is God's, then my hands and my feet, my eyes and my tongue, must be God's also.

Are we transformed Christians? Surely we are not being conformed to the world. The world is not setting the pace for us. The world's standards are not our standards. The world's spirit is not our spirit. The world's aims are not our aims. But are we being transformed? Are we being continuously changed into nobler, better men and women? Are we going on from vision to vision? from strength to strength? from conquest to conquest? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Do these words set forth our attitude toward life? If not, then we have not reached that stage of transformation which ought to be ours.

Of course, this transforming process is not complete, and never will be in this world, and no one knows this so well as the Christian; and among Christians none know this quite as well as those who are most in earnest, and are struggling hardest to realize the transformed life. No one realized this more fully than David, who felt the deep waters of sorrow come into his soul when he recognized how he had failed to fulfill his ideal of the transformed life. No one ever felt this more keenly than did St. Paul when he saw the difference between his aims and his accomplishments, when he felt the battle on between the spirit and the flesh. Few have felt this more deeply than did Martin Luther when he had to endure the fierce assaults of the devil. But failure to realize our full ideal should not make us satisfied with stagnation. Let us hold up the ideal, let us not abate one whit of the exalted beauty of the picture of this transformed life, and with steadfast perseverance let us reach out after it.

This transformed life must grow from within. When an artist, a sculptor, carves a statue he begins to chip off the rough corners from without. He chisels, he rubs, he polishes, till finally there emerges the figure of a man, a woman, an angel. That is not the process in the evolution of the transformed life. Here the process begins from within; the spirit of man is first trans-

formed, the mind thinks new thoughts, the heart has new affections, the soul has visions of a new life; and gradually, though it may be very slowly, the body is won to be the fitting garment of a renewed soul.

If we want, then, to realize the transformed life let us think new thoughts, let us think God's thoughts after Him. Let us cultivate the fellowship of the One—Jesus Christ—who was ideal in His thoughts and His living. Let us think His thoughts after Him. Let us open the windows of our minds, our souls, that the light of heaven may shine in; that Jesus Christ Himself may come in, as He offers to do, as He wants to do; and as His thoughts become our possession, as His Spirit becomes more at home in us, as He is formed in us, the new, the transformed life will become ours—gradually, imperceptibly, as the tired body renews itself by the assimilation of food and the refreshing sleep of night.

\* \* \*

III. There is still a third step in this reasonable service. When one has given himself to the Lord there follows a revulsion from the world, and a propulsion toward those who are of kindred spirit. In other words, there springs up a strong bond of brotherhood.

The Christian is always a humble person; not servile, not restrained by mock modesty, but truly humble. He is humble because he measures himself by God's standards, and recognizes that he comes very far short from being what he ought to be. He is humble because he recognizes that he is but a steward, that he owes everything to God. The Christian, however, is humble not only over-against God, but also over-against his fellow-Christians. This is one of the fundamental Christian virtues. There is something about the natural man which seeks pre-eminence, he wants to be something great, or, at least, to be thought something great. The Spirit of Christ makes humble. "I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Conceit may be natural to the unconverted man, but it certainly is not becoming; much less is it becoming to the Christian. If a person has no special reason to have an exalted opinion of

himself, if he is only one of the common run of humanity, and that is all that most of us are, then pride, conceit, a puffed-up demeanor, is arrant folly. If a man has great gifts, if he is unusually accomplished, there is no occasion for conceit, no call to put on airs; people will find this out without his publishing it. Indeed, every attempt a man makes to sound his own trumpet detracts from the measure of appreciation which right thinking people would have otherwise accorded him.

Whatever our talents are they are God's gifts to us, and there is no reason in looking down on other people because of them. Thankful we should be, appreciative we should be, but not proud; pride is of the devil. And recognizing that our talents are loaned to us by God, our thankfulness should lead us to use our talents for His glory and the good of our fellow-men. The Apostle illustrates this by saying that we Christians are like the different members of the body—to serve each other, and the body to which we belong. It would be no body, it would be an abortive, useless, ugly thing, if what we call the body were all head, all eye, all hand, or all foot. The body is a composite something, the members of which are of widely different character and use. So with the body of Christian people; they are all different, have different gifts, occupy different stations in life, differ in their ability to do things, as well as in their training to do things: but on this account no one looks down on another, each one seeks to supplement each other one, so that in the end there is no lack, and the work of God goes on.

And the bond of union for all these members is Christ Jesus. He is the head of the body. In Him all are fitly joined. His will dominates all. The flame of holy love, lighted at the altar of His heart, burns in the heart of each member. Inspired by the Head, the desire of each is to work for the good of all.

What a beautiful picture this gives us of the Christian congregation! It is the picture of a blessed family. Love is the keynote of the life of all. Mutual helpfulness is the aim of all. By faith in Christ they have all become members of one body, ruled by one will. As workers they are all striving for one object, the glory of God and the good of the common body. As fellow pilgrims they are traveling one road, toward one goal, where

they are to be together in one home, under one authority, forever. And as they move along one aspiration fills the breast of all—to achieve the Christ-life.

Lo, what a pleasing sight  
Are brethren that agree !  
How blest are all whose hearts unite  
In bonds of piety !

Formed for the purest joys,  
By one desire possessed,  
One aim the zeal of all employs,  
To make each other blest.

## The Christian Family.

REV. GUSTAVUS E. HILLER.

*But as for me, and my house, we will serve the Lord.* Joshua  
24: 15.

THIS, it seems to me, is a good text for a sermon on The Christian Family. I have seen these splendid words of Joshua hanging as a motto on the walls of many homes, and they have always touched my heart. Would to God that all the fathers and mothers of this great land were ready to make this text the watchword of their daily life! Then our future would surpass the highest visions of our most optimistic dreamers.

Talk about extending our commerce, improving our rivers and harbors, conserving our natural resources, protecting and fostering our industries, purifying our political and social life, abolishing the liquor traffic, and establishing an ideal school system. These questions, great as they are, can not be compared in importance with the question, whether we will have a true and pure Christian family life. The family life of our people must furnish the blood corpuscles by which the national life is sustained, and if these are diseased the entire nation will become corrupt. The family life is the foundation. If this rests on the rock of God's Word, the national structure will stand; but if the family life is built on the sands of worldly sentiments, and ungodly practices, the national house will fall as soon as the storms and floods, which will surely come, shall beat against it.

Then let us take the words of Joshua, in which he declared his godly purpose, for our guide in discussing some of the characteristics of the Christian family: "But as for me, and my house, we will serve the Lord."

*First*, we shall see that *the Christian family is separate from the world.*

If a Christian husband and father can not speak for the nation,



he can at least speak for his own home. How solicitous this man Joshua was for the future of the people of Israel, whom he loved so deeply and whose leader he had been for many years. Now he stood before hundreds of their elders for the last time, speaking his farewell words as a public man. He looked into the future and saw the perils that were ahead. O that they would but be faithful to Jehovah and his holy laws! Then, he was sure, nothing could harm them. They would dwell in safety, every one under his own vine and fig tree. The very hills would leap for joy, and the entire land would be filled with happy songs.

So the hoary veteran stood before them and pleaded, "Choose ye to-day whom ye will serve." But he knew that he could not compel them to serve the Lord. Moses had not been able to do this, and how could he? The great principle which must ever remain standing in God's Kingdom is liberty. If a man seizes the great opportunity to secure the future welfare of himself and his loved ones, he must do this of his own free will, and if he turns into the way that leads to destruction, he must do this deliberately. God's servants may plead with him, but they can not compel him.

But the words of our old hero are magnificent in this, that he is determined to do what is right, even though he must stand alone. "But as for me," he says, "and my house, we will serve the Lord." He had been in a lonely minority before. He is ready again to stand by himself. He will be loyal to his God until the end, come what will.

Such a stand every parent must take if he wishes to have a happy home life. He must be willing to stand alone with those who belong to him; willing to be out of fashion, to differ from those around him, to resist the popular current that would carry him away from the course that his Lord has marked out for him. He can not, perhaps, change the ways of others about him, he can not, to his regret, reform contemporaneous social life; but he must guard his own home against the evil practices of the world, and he has a right to draw a line at his gate, saying, "Hitherto shalt thou come, and no further; here shall thy proud waves be stayed."

He must keep out evil associations. When going about his



daily business he can not avoid altogether coming in contact with bad men—with the dishonest, the profane, the impure; but he need not and should not admit them to his fireside, knowing that “evil companions corrupt good manners.”

Likewise the parent will prevent harmful books, magazines, and newspapers from entering his home, knowing that these contain the corrupt outbreakings of licentious men and women. There is a great deal of such poisoned literature nowadays trying to find access to the homes of Christian people. And many do not seem to have the ability to distinguish its character. Some of it frequently finds its way to the reading table, and the parents are not aware of its infectious import. Christians should have the ethical instinct to detect the dangerous tendency of unchristian literature, and should shut their door against it as they would against the pestilence.

By this it is also implied that the Christian home will be kept free from entertainments and amusements of questionable character, and that the members of a Christian family will avoid going to the places where unchristian entertainments are offered.

As there was a very marked difference in the days of Joshua between the entertainments resorted to by the worshipers of false gods and the enjoyments of true servants of Jehovah, so there is in our time a very distinct dividing line between the amusements indulged in by the worldly and the joys of those who belong to Christ. To those who know God it need hardly be said that the religion of Jesus Christ supplies the purest and best joys in greatest abundance. God wants His children to rejoice always, but He wants them to rejoice in the Lord.

It is a sad situation when many so-called Christians can no longer see the difference between entertainments that can be enjoyed in the name of Christ and those that can not. And for such Christians the laying down of rules by the Church seems to be of little avail.

The service of false gods must not enter the precincts of my home, says Joshua, “As for me, and my house, we will serve Jehovah.” The amusements of the world are not for me and mine, says the true Christian. We need them not. We know better joys. Our home belongs to Christ.

It is not easy, sometimes, to resist the pressure that is brought to bear on Christian parents by worldly society. It is not so easy to take such a stand as Joshua. It means something to expose yourself to the ridicule of your neighbors, and be spoken of as a crank. The world speaks much about tolerance, but itself is most outrageously intolerant. It does not want to permit the Christian to order his life according to the dictates of his conscience. It is most venomous in its resentfulness against the purpose of the Christian to live his own life; for it does not want to be reminded of its own wrong-doing by your example. But this is the only way in which you can establish a truly Christian home, and blessed is the man who, like the old hero of our text, has grace and courage to order his household according to his own convictions, without giving attention to what the world may think or say.

*Secondly*, our text shows us, *the Christian family stands in the service of the living God*. The purpose to serve God implies that the members of such a household are bent on knowing the will of God. Therefore they love to read and study God's Word in which His will is revealed. There is nothing more beautiful in the Old Testament than the words of Moses, in which he says (Deut. 6:5-9): "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them to thy children, and talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up." And in the New Testament we find Paul admonishing us (Col. 3:16): "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The service of God further implies that we acknowledge Him as the Giver of every good, and that we praise Him for His loving kindness. How much the Old Bible has to say about praising God! But if we acknowledge Him as the source of all that is good, we will also pray to Him for the things we need, both temporal and spiritual.

How all this can be carried on without stated seasons of family

worship, I can not understand. It must therefore be clear to every believer in God's Word that such home services are an essential function of a complete Christian family life, and that such services should consist of the reading of the Scriptures, the offering of prayers, and the singing of hymns. And this has been the practice of spiritual people in all ages. Whenever there were genuine revivals of religion, the coming of Christ into the homes of the people always manifested itself by the erection of the family altar. This was the case when in the days of my childhood my own father found Christ. From that time forward family worship became a regular practice in our humble Western home, and I must say that these seasons of prayer belong to the most hallowed memories of the parental fireside. My father reading the Holy Scriptures to us, my father on his knees praying God for daily help, my father fervently singing hymns of praise—this is what immediately comes to my mind when I think of my childhood days. Then impressions were made upon my heart which all the evil associations into which I was thrown and all the insinuating doubts that were later presented to my mind were not able to efface. And now that I am dwelling with my own wife and children, to neglect family worship would seem to me as equal to delivering them to Satan and committing spiritual suicide.

Serving God also means that we associate with God's people and participate in the life and work of Christ's Church. The Christian family can not live its full spiritual life, it can not rightly grow in grace and knowledge by isolating itself. It needs the help and inspiration of other Christian people, and is under obligation to contribute to others of things received from God. If such a family keeps aloof from worldly associations and amusements it is all the more necessary for them to cultivate the fellowship of God's people.

Serving God further means doing God's will and showing forth the mind of Christ in our daily lives. In the Christian home husband and wife will treat one another as God's Word requires, and the parents will show that love and affection to their children, and the children to their parents, which the Scriptures so frequently inculcate; and if there be servants in the household they too will receive such consideration and treatment as is pleasing

to God. And from such a home there will flow streams of blessing to all who come in contact with it. The hungry will be fed, the naked will be clothed, the stranger will receive hospitality, the sick will be visited, and the glad message of salvation will be carried to the erring.

*Thirdly*, our text brings home to us the thought that *the Christian family is united in purpose*. Every such family should be one in sentiment and aim as Joshua and his family were. When he said, "But as for me, and my house, we will serve the Lord," he spoke for his entire family, and it does not seem as though it even occurred to him that his wife and children might not be willing to enter into the compact he was making with his God in the presence of so many witnesses. This must appear all the more remarkable when we remember that the term "my house," in the case of this patriarch, included his adult sons and their children and children's children.

Of course we must consider it very manly in Joshua that he did not shirk his obligations, as so many husbands and fathers do nowadays, who are quite willing that their wives and children should be religious and should identify themselves with the Church, but who themselves stand ignobly outside of the firing line. Joshua manfully takes his stand at the head of his house where God has placed him, and leads the way. Perhaps it was for this very reason that his family stood by him. At any rate this grand old man was sure that he could depend on the co-operation of his household.

We have many examples, both in the Scriptures of the Old and New Testaments, and in the history of the Christian Church, of families who illustrated this blessed unity. Rechab made a vow that he and his house would abstain from strong drink, and generations later we find that the descendants of Rechab still lived up to that vow. When Lydia at Philippi opened her heart to receive Christ, we find that her children were baptized with her. In the same city also the jailer, when he was converted, "rejoiced with his whole house, having believed in God." In the days of the Reformation the conversion of the people by families was the rule, and I could easily show that this has happened, and is happening in our own time.

Let not parents too easily excuse themselves when their children turn away from Christ and God's Word. As Paul said to the jailer: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house;" and so it happened. If we order our own life and that of our household according to God's will, we may reasonably expect that Christ will through us and with us save our children. Let us bring them up in the nurture and fear of the Lord, and let us exercise our faith in their behalf, and we shall, as a rule, see the desire of our hearts fulfilled. Can there be anything more beautiful on earth than such a family united in the bonds of Christian love and in the hope of eternal life!

*Fourth. The Christian family has the promise of a rich reward.* The meaning of our text is very far-reaching. By taking his stand, as he does, with and for Jehovah, our hero means to say, "I prefer the benefits that God's service brings to me and my house to all that the world can offer; we rest our fortunes and build our hopes on the promises of the living God." Like Moses, he "esteemed the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." How blind are many families not to see the richness of the benefits that Christ would bring to their homes, if they permitted Him to come and rule there!

"Blessed is the man," says 128th Psalm, "that feareth Jehovah, that walketh in His ways. For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine in the innermost parts of thy house, thy children like olive plants round about thy table. Behold thus shall the man be blessed that feareth Jehovah."

I will not disguise the fact that the Christian family can not escape some of the trials and sorrows inseparably connected with this earthly life. We are still dwelling in tabernacles of clay, and amidst the tents of Meshech. Though we are saved, we are saved in hope. Earthly disappointments, financial losses, sickness, and bereavements can not be avoided. From these experiences the enlightened Christian does not expect to be exempted. But even these will not come nearly as often to the homes of God's people as to the homes of the worldly. And if they do come, there will be grace to bear them, and there will be the consolation of



knowing that "all things work together for good unto them that love God."

But there are many worse calamities from which the Christian family will escape. Think of the awful conditions that in so many thousands of American homes lead up to the crime of divorce, and of the horrible consequences that follow it. These, and many other bitter experiences that result from a worldly life, can not enter the precincts of a home dedicated to Christ. Scandal and deception and hatred can not abide there; intemperance, with its dreadful consequences, can not enter.

On the other hand such a family will be the happy recipients of the uncountable blessings which the religion of Jesus Christ invariably brings where God's Word is sincerely believed and obeyed. There you will find a constant increase of love and affection with a corresponding increase of happiness. There will be the deeply felt consciousness of security, coming from the knowledge that the great God and His angels guard such a home. There, though there may not be riches, the daily bread will never fail which God has promised to those who unite industry, simplicity, and frugality with prayer and faith. There will be an ever growing interest in, and an appreciation of everything that is good and beautiful, whether it be in God's wonderful works or in the cultivation of music and other arts. And there you will find the social joys growing out of the fellowship of God's people, and the happiness that is connected with the blessed hope.

All these things are promised to them who will serve the Lord, and God has never failed, as long as the world stands, to make these promises good. But in addition to these present blessings the Christian family also has the promise of the life that is to come.

And how glorious that life must be for which God is making such great preparations; for which He makes His children ready by putting them through such manifold experiences—and to secure which His only begotten Son came to earth, died on the cross, arose from the grave and ascended into heaven, from whence He will come again, to take His own with Him to the place He is now preparing in the Father's house! I will not attempt to describe these glories. By hope our heart can now see only some glimmerings of the splendors that are ahead, and even

these human language can not express. Let it suffice to say that "what eye hath not seen, and ear hath not heard, and what hath not entered into the heart of any man, God hath prepared for them that love Him."

These are the benefits that are secured to all those who join Joshua in saying with all their hearts, "But as for me, and my house, we will serve the Lord." Will you, kind reader, join this goodly company?

Happy the home when God is there,  
And love fills every breast;  
When one their wish, and one their prayer,  
And one their heavenly rest.

Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp His fame  
And parents hold Him dear.

Happy the home where prayer is heard  
And praise is wont to rise;  
Where all the family love God's Word  
And hope for Paradise.



## Bringing Others To Christ.

PROFESSOR S. L. UMBACH.

*And he brought him to Jesus. John 1:42.*

God is present in the universe, and upholds with His power the smallest particle as well as the largest body. Man is the only creature to whom the Creator has given the power of free will, and in the use or misuse of this man has turned from God, and the sad record has to be made, "Your sins separate you from your God," and man in his sins "does not retain God in his mind." This condition is abnormal and in the highest degree. There remain affections in man, although he has departed from God, for the divine. The image of God is marred but not destroyed. Restlessness, like the sea, takes the place of quiet confidence, and fear instead of peace, in the mind of the sinner. As the magnetic needle of the compass does not rest until it points directly to the polar star, so the heart of man can not be quieted until it finds rest in Him who has planted the desires for the higher and the nobler. Then man is not made for himself, for self-aggrandizement, but he is only then happy and satisfied when he can be useful to others. And this he can never be, in the best sense of the word, unless he is united with his God. So enjoyment and happiness depend upon coming in harmony with God our Creator. Christ is the highest manifestation of God on earth. It is only through Him that men can come to God. No other source is given him in which access to God can be found. He is the *way* to the Father. In Him we become well pleasing to God. Without this union there will be an external separation, and thus united an eternal, abiding presence with God. Therefore, bringing others to Christ is the noblest endeavor in which man can engage.

I. *The importance of bringing others to Christ.* Christ has so ordered it, that each one who is with Him becomes a co-worker with Him. The Apostle Paul, in writing to the church at Corinth,

speaks of himself and Timothy as co-workers with Christ. This is an honor which we all can share with him. 1. Sin has perverted the mind and heart of man that he is unable to find God without some outward aid. It may be possible that through the work of the Holy Spirit one might be led to find the way of salvation without human aid, but in the natural order of things human aid is employed in the salvation of souls. Christ saves us in order that we may be an agency in His hands to save others. Sometimes the effort is but feeble, and yet accomplishes the end. In a caravan, composed of heathen and Christians, passing through a large desert, a missionary observed among the heathen a man in poor health, and feared he could not endure the hardships of the long and dreary journey. He made an effort to speak to him, but he could not make him understand his language. From day to day he observed how the poor man continued to fail. One evening he saw that the end was near, and after another effort he secured an interpreter, and put this question to the dying man, "What is your outlook for the future?" The answer came in a feeble voice, "The blood of Jesus Christ His Son cleanses me from all sin." The missionary was astonished at this answer from one he had supposed to be a heathen. As he was sitting at the side of the dying man he observed a paper in his closed hand, and when the end had come he opened the cold hand and found the paper to be a text containing the first chapter of the first epistle of John. This text was handed him by some one and may have been the only means, from the human side, to bring him to Christ. Our fellow-men need our aid in coming to Christ. If we neglect to bring them, they may be lost.

2. We see the importance of bringing men to Christ when we consider the value of the soul. The Master Himself places its value over against the whole world. "For what shall it profit a man if he gain the whole world and lose his own soul?" It is a valuable jewel well worth the effort it costs to save it. A soul won for Christ enriches the kingdom of heaven, for there is another worker gained. The cause of Christ is thereby strengthened and new glory is brought to our Redeemer. But the gain to the one that is thus brought to Christ is inestimably great. He will shine as a jewel in the Savior's crown. Who is able to esti-

mate the sacrifice our Lord brought in making salvation possible! He can estimate the value of man as no human being can, and He has put the true value upon him. When the most lasting productions of human ingenuity have wasted away, when the monuments of marble and granite have crumbled into dust, and when the foundations of this earth have given way and the elements have melted with fervent heart, the soul redeemed by Christ—the one we were instrumental in bringing to Him, will still continue in perpetual youth to the honor of our Redeemer. Efforts to bring men to Christ are indeed a work that will be lasting. It is work for eternity. To neglect this work is neglecting one of the greatest opportunities God has ever placed into the hands of any of His creatures. The angels in heaven can not be engaged in a more profitable work.

3. Bringing men to Christ is important because it sets influences in motion, which will continue. A pebble tossed into a quiet pond of water will produce wavelets which will go on until they strike the shore on all sides, so the influences set in motion in the conversion of a soul will reach not only to the end of time, but will be felt in eternity. We read little of Andrew, but much of Peter, whom he brought to Jesus. He became a leader in the Church and his addresses and epistles have been read for two millenniums and will bless the world as long as it endures. The monk who pointed Luther to Christ set an influence in motion, which affected all Germany and shook the foundations of the Vatican in Rome. The simple preacher, who, by the exposition of Romans reached the heart of John Wesley, kindled a fire in England which has reached the uttermost parts of the earth. Those who were instrumental in leading Livingstone to Jesus have a part in the great work of opening Africa, the Dark Continent, for the reception of the gospel of Jesus Christ. The boy and the girl you bring to Jesus in your Sunday-school class will become a power for good, and may be the instrument in the hand of God to lead thousands of others "to the Lamb of God, which taketh away the sin of the world."

4. The importance of bringing others to Jesus is evident from the duty we owe to our fellow-men. We are our brother's keeper. Selfishness is the most daring manifestation of sin, and is so evi-

dent in life. We are so apt to be engrossed in self, that we forget the needs of those around us. We would not permit any of our neighbors to suffer for want of their daily bread, but many in our reach, our neighbors, are dying for the want of the bread of life. Their hearts cry out for salvation. They "would see Jesus," and how slow and timid we are to bring them to Jesus! Opportunity means responsibility, and both are a blessing from God to us. Some one has brought us to Jesus, and we are under obligation to bring another. Lady Somerset kneeled on the deck of a vessel, at the side of a man who was rescued from a wrecked boat. The man was unconscious for a time. As he attained consciousness she was anxious to hear his first utterance, and what was it? "*There is another man.*" He was anxious that the other man in the wreck might also be saved. There are many "other men" who come under our influence, and it is our blessed privilege to bring them to Jesus.

5. It is important to bring others to Jesus because our own advancement and growth in Christian life depend upon it. Our physical organism is so constituted that growth depends upon exercise. The member of our body which is not active becomes weak and growth is checked. The growing child is active. The athlete becomes strong and skillful. The strong arm is the arm in use in performing heavy tasks. The eye of the sea captain becomes keen by exercise. The mechanic becomes an expert in his line of work by continued effort. One of the greatest musicians said: "If I neglect practice one day, I feel it; if two days, my friends know it, and if three days, my audience will know it." Many of these natural laws run through into the spiritual realms. The young Christian who desires to become strong must be active, and there is no activity which develops strength like bringing others to Jesus. This is the work the Master requires of us. All other activities in the Church of Christ are auxiliary to this one. He who does nothing in this can not advance in Christian life, and is in danger of losing the life he possesses. Missed opportunities bring death. The reason that there are so many lifeless Church members is because so many stand idle and look on. Self-preservation in Christian life demands that we do our part in leading others to Christ.

## II. *The Way in which Men are brought to Christ.*

This work being so important, the methods by which it is accomplished deserve to be considered.

1. We can learn lessons from others. One of the chief requisites we find in the narrative from which our text is taken. Andrew had just been with Jesus. He heard His voice, and felt the touch of His tender hand, and caught that loving Spirit, which always proceeded from the Master. And in that enthusiasm he went forth and found Peter, his brother. No one can bring any one to Jesus unless he has been with Him himself. This is the first pre-requisite. Our words become weighty only when the love of Christ constrains us to speak. Philosophical arguments do not touch the springs of the heart. Mere testimony is cold and lifeless, unless the one to whom we speak perceives that we have been with Jesus. The words of a child, when spoken by love constrained, are more powerful than that of the profoundest philosopher, who is graceless and knows little of Christ. This enables any one to engage in this work. The simplest can hold communion with Christ. In the presence of the Master there is neither great nor small; all are on the same level, and from Him we may depart with power, which will enable the simplest to take another by the hand and lead him to Christ. Andrew's effort was not great, but the results are beyond all calculation. Any one who has been with Jesus can do what Andrew did. Great learning or great skill was not displayed, but only the love of Christ and the love to the brother were allowed to have sway, and Peter came to Jesus.

2. An interest in the brother man is essential. One of the strongest evidences of a true conversion is interest in others. A clear testimony, outward demonstration, and associating with Christian people may be good evidence that a change of heart has taken place. But better than any of these evidences, or perhaps all of them combined, is an effort to bring others to the same experience. When the love of God is shed abroad in the heart, love to the fellow-men will be the result. And love brings the greatest interest. One whom we love we desire to see happy, and we are willing to make a sacrifice to make him happy. When one whom we love is in danger, we can not rest until we see the danger removed. When our friend is wasting his resources and squandering his



time, we feel impelled to do all in our power to lead him into better paths. All this applies to us and our fellow-men in a spiritual sense. Out of Christ there is no true happiness. There is danger; and time and opportunities are wasted. A study of human conditions awakens interest in the welfare of humanity, and leads to efforts to have them saved. Where this interest exists, there the subject will be made an object of study. The question is, How can I reach my friend? what are the best methods to bring him to Jesus? Moreover, where this interest exists there will be earnest prayers sent to Him who can impart wisdom and strength for the undertaking; for both are needed in the work of soul-winning. Christ's interest in humanity ought to create interest in us. The world rewards those who make great sacrifices to save physical life. He who brings a lost soul to Christ does more. He often saves both body and soul.

3. Our text indicates that Andrew *found* Peter. This may have been accidental, but it is more in harmony with the whole context, that he looked for him. The way to save men is to search them out—*find them*. In a convention, the subject, "How to Reach the Masses," was discussed. Mr. D. L. Moody was present and listened attentively to the remarks, when all at once he arose and in his business-like manner said, "*Go for them.*" The world is in many instances wiser than Christians are. What efforts are not made to win men for worldly causes! We can learn a lesson from them. The opportunities are afforded everywhere for this work, if we but keep our minds and hearts upon this object. The servants spoken of in the gospel were sent to the highways and the hedges, and they were instructed to compel them to come in to the feast. Saving men for the kingdom of Christ must be made a business. And as we engage in it, we learn how to do it. Young people associate with those of their own age and class, and thus find opportunity to tell them of Jesus and His love.

4. Andrew testified of Jesus to Peter, when he found him. "*We have found Jesus, the Messiah,*" was his testimony. And it has been found in all ages of the Church that testimony is more potent than argument. It must, however, be understood that the testimony by word only is not sufficient. The life often speaks louder than the words. Some one has said of certain ones, "Your ac-



tions talk so loud that I can not understand your words." The true Christian's life is a perpetual testimony. But "from the abundance of the heart the mouth speaketh." We have many testimonies in the Bible of men of God. In fact, the preaching of the Apostles is in great measure testifying. The Master instructed His disciples prior to His departure, that they should be His witnesses "in Jerusalem, in Judea, Samaria, and unto the uttermost parts of the earth." We are continuing this work, and thus carry out His instruction.

5. Andrew *brought* Peter to Jesus. He did not send him. In pointing a soul to Christ it is our privilege to go with that soul to Jesus. We mingle our tears with the tears of the penitent. Our prayers flow together and become one petition. Their longing becomes our longing. We approach Christ together, as Andrew and Peter did. That fellow-feeling of man is a power which is beyond human comprehension. The agreement of two or three in prayer works miracles, for where they meet, in Christ's name, there He is in the midst. Even if we have no personal access to the one in whom we are interested, we may bring him to Christ. Where personal work ceases, we still leave a door open. Access to God in prayer remains.

Hundreds have been brought to Christ through the prayers of God's people. But wherever possible, the work and the prayer method should be combined, and if rightly applied, under the blessing of God, they will not fail. The effort will bring success. The Master will always welcome those who come to Him. It is still true of Him that He receiveth sinners.

### III. *The Blessing of Bringing Men to Christ.*

No activity can be more blessed than that which leads man to meet the true object of his being. And this is especially true of the young. How important and how blessed if young people at the beginning of life, with all of life before them, and all the strength of youth, can be led to Christ!

1. It is a great blessing to those who are led to Christ. It is true Peter had to forsake all and follow Jesus, but the sacrifice he made was small compared to the gain. The Master told him, "Ye which followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, shall also sit upon twelve

thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall inherit everlasting life." What a blessing it was to Peter to be with Christ, to hear His doctrine, to see His miracles, to come in so close touch with His pure life! Equal blessings are in store for every one who comes to Christ. And then, eye hath not seen and ear hath not heard, nor hath it come into the mind of any one what the Lord hath prepared for those who love Him. And this declaration applies both to this world and the world to come.

2. It is also a blessing to the one who brings the other to Jesus. There is no effort that brings more joy to the heart than to bring souls to Christ. This has been the experience of all God's people in all ages. What brings such a joy to the heart as to see a soul emerge from a life of sin into the service of the Christ? And then to see that soul develop again into a worker for the Master! He who has tasted the sweetness that soul-winning brings, desires no greater enjoyment in this world. Andrew has a share in the work that Peter did, and when the day of the adjusting of the accounts will come, his share of the reward will be sure. So we will have our reward for bringing souls to Christ.

3. The blessing that comes to the world through this work of bringing others to Christ. There is a new light kindled, which will help to disperse the darkness; there is salt, which will help to keep this world from corruption. There is a worker gained for the cause of God. Men and angels will rejoice over the one who comes to God. The world is made better and heaven richer by this, for an immortal soul has cast her influence with the good for time and eternity.

In this noble work of soul-saving we can all have a share. All our efforts for the kingdom of Christ culminate in this one great work. Our toil, our giving, our prayers have for their ultimate end the bringing of souls to Christ.

## The Incarnate Deity.

“OUR CONFESSION.”

REV. DAN F. BRADLEY.

“I BELIEVE in Jesus Christ, His Son, our Lord, who by His life and His death upon the cross offereth salvation to all men.” This is the second great statement of our Confession, coming down to us from the earliest days of the Christian history.

The Christian religion is based on the teaching that God is one, and that the complete human expression of God is Jesus Christ our Lord. Man, constituted as he is with flesh and blood and hair, can not know God, except as an intellectual proposition. But God has seen fit to approach man through the incarnation. Jesus is God, coming to man and speaking to man in terms which humanity can understand. So that God, who was considered in the abstract, becomes concrete in Christ.

Jesus is called the Son of God, in the sense in which Orientals use that term. According to the Oriental way of speaking, that which proceeds from another is the son of the other. Thus the concrete thing we call daylight, is in the Oriental mind the son of the morning; daylight is concrete—morning is abstract. A wave is, in the Oriental mind, a son of the ocean. So the first people who thought about the relation of God the Father and Jesus the Son, thought of them in this way—Jesus was the One who, proceeding from God, was the human expression of God—not another God, but identical with God—as the sunlight which shines into your window is the same sunlight which proceeds from that mighty orb ninety-two million miles away.

In the ancient Creeds the details of the incarnation are given thus: “Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day He rose from the

dead; He ascended into heaven and sitteth at the right hand of God the Father; from thence He shall come to judge the living and the dead." In our expression of the Creed, we have omitted much of the detail, and say instead, Jesus our Lord, "who by His life and death upon the cross offereth salvation to all men."

We conceive that the great and important affirmations are contained in this latter form of the Creed rather than the former. It is not so significant to us in this generation that He was "born of a Virgin," or that He "descended into Hades," or that He "sitteth at the right hand of God." For, as a matter of fact, all these three things are incomprehensible to our understandings. Whatever we may hereafter know, it is impossible for us now to conceive for instance how Jesus could descend into Hades, as the early Christians believed. We can not conceive of such a place, with our modern scientific knowledge, although Virgil and Dante and Milton have tried to picture it. It is contrary to all our knowledge of things terrestrial or celestial. Neither can we form any adequate idea of His sitting at the right hand of God the Father, and waiting until in the fullness of time He shall come to judgment. Our minds run to the thought that He is spiritually present now and operative now—that the judgment is being passed constantly on men and events as they proceed. So we omit reference now to certain things which the ancient fathers deemed important.

On the other hand, certain other things which they omitted have come to be of commanding importance to us. Jesus, God incarnate—Son of humanity—proceeding from God to humanity, and expressing the Deity in the terms of humanity—Jesus' supreme gift to man is His *life*. That is humanity's finest asset—the blameless, majestic life of Jesus, whose flawless love and whose complete devotion to the highest ideal of truth cost Him His torture by the hands of cruel men.

That matchless life, ending in the tragedy of the cross, brings—offers—salvation to all men. That is the great fact. Jesus—God—the Savior.

But through all the ages men have been turned away from giving due emphasis to this supreme fact of salvation through Christ, by reason of the raising in their minds of less important

questions. As early as the fourth and fifth centuries the churches of the East were rent in twain over the Arian controversy. Was Christ of the *same* substance as the Father, or was He of *similar* substance to the Father? Was He identical with the Father, or was He a separate person? These were questions which no amount of reasoning could determine, yet the churches took sides in the controversy, and for a time good men were so hot about maintaining their own view of the case, that they forgot that the great fact about Jesus was that in Him, or through Him, divinity was lifting up and saving and civilizing humanity.

And that same struggle has over and over again tormented good people. The Reformation grew out of the controversy, as to whether Christ was *God in the world*, saving it, and making it possible for every man to have direct access to Him through Christ, or whether Jesus had gone away after His resurrection, and left His work to be delegated to the Church and its prelates, with its central authority at Rome.

About a hundred years ago a similar struggle broke out in New England, and our Congregational people then became divided into Unitarian and Trinitarian on the questions of the manner of the Incarnation. Harvard University and a large number of churches went out of the Congregational body at that time. Unitarians said Jesus was only human. Trinitarians said He was the Second Person of the Trinity, and they parted company for a century.

The Unitarians growing fewer in number because they were intellectual, and had no propagating spirit—the Trinitarians, because they believed with all their might, and organized missionary societies, growing steadily stronger. But in these days the emphasis is not on the philosophical basis of the Incarnation which we find so difficult to understand, but upon the power to make men good, which is in the Crucified One. Whatever may or may not be true as to the philosophy of God's dwelling with men—the great fact is that wherever Jesus' gospel, and the expression of the gospel in His life and death—are set forth, mankind instantly and steadily improves. Wherever people sincerely try to follow Him and worship Him, ignorance, cruelty, vice begin to pass away. We are told by missionaries what is happening in India.



Yet that is no new phenomenon. It is exactly what has been happening in Italy, Spain, Norway, Germany, Ireland, England in all the ages. "By His life and death upon the cross, He offered *salvation* to all men." The great and significant things about Jesus Christ are not the biology of His birth nor the manner of His passing from the eyes of men, but the fact that He has power to save individual people—and whole races of people as well—from their ignorance and their cruelty and their vice.

Blessings abound where'er He reigns;  
The prisoner leaps to loose his chains;  
The weary find eternal rest,  
And all the sons of want are blest.

This, then, is the center of all practical working theology; namely, a belief in Jesus Christ as the Savior of the *individual*, and of the *race*. This is what gives power to the Christian Church. By reason of tenaciously holding and preaching this belief, those divisions of the Christian Church which have also carried along with it many notions that were foolish and wrong have still possessed the power to accomplish results. If you would take the beliefs of the Churches of the last century and analyze them, you would find much that would cause you to smile—absurd theories of creation, erroneous theories of man's nature—theories of sin as descending from father to son, theories of special providences—and the special interposition of the Almighty in the petty affairs of people who had no right to ask for favors, and to favor whom would be absurd. Yet in spite of these crudities these Churches cherished the central fact of the *power of the gospel*; that is, the story of the life and death and words of Jesus as powerful to make men live better lives, as individuals and as races. And because they cherished this they were victorious.

The central idea of the Christian religion, then, is that God, approaching men in Jesus Christ by the Incarnation, saves a man from his wrong doing. In former days there was much emphasis upon salvation from the *consequences* of wrong doing—latterly we have been less concerned with the consequences of wrong doing and more concerned about the wrong doing itself. And this, too, grows out of a better understanding of the motives which



were in the mind of Jesus as representing all that we know of the mind of God. When a man kills another, what is the terrible thing in the matter? Is it not the *killing*?—the *murder* is the only matter worth considering. Of course punishment follows the murderer, but even if punishment did *not* follow, the horrible thing would be the murder. When you inflict punishment, it is chiefly that there may be fewer murders in the future as a result of the severity of punishment, and to get the murderer into a region where he can do no further harm. The *terrible* thing, however, is the crime. So in any effort to save men the stress must be put, not upon redeeming the criminal from the consequences of the crime, but upon the endeavor to *prevent* the crime, and to prevent the *causes* which might lead up to the crime. Murder is the outcome of hate, jealousy, disappointment, a frenzy of uncontrolled passion, the desire to get violently from the victim property or wealth. These are the causes that lead up to the crime of murder. The evangelist says that Jesus came to save His people from their *sins*, not from the consequences of their sins. If He could prevent their *sinning*, plainly He would prevent their suffering the consequences. How would Jesus prevent the crime of murder? We have His own words: "Ye have heard that it has been said by them of old time, Thou shalt do no murder. But I say unto thee, Be not angry with thy brother." If thou hast a quarrel with thy brother settle it before thou goest to the altar to pray. "Agree with thine adversary quickly while thou art in the highway," and before he meets anybody else who may inflame his mind. Let not the sun go down upon thine anger. These were the negative maxims that would prevent the oncoming of the kind of anger, hardening into *hate*, which, nourished and brooded over, after the sun goes down causes men to go out in the dark with dagger and poisoned arrow to commit murder. But Jesus had even a better way than that to save men from their sins, a positive way—it was to create in men a love for and solicitude concerning the welfare of the other man. The old way was, "Pay him back in his own coin;" if he has hurt you, hurt him. Jesus says *no*; "*Do him good.*" If thine enemy hunger, don't let him starve. Take him over a basket of provisions. If he thirst, don't let him alone. Go and give him a cup of the

coldest water. Conquer his hate to you, and your hate to him by kindness that he does not deserve. Be *magnanimous* to the man that injures you, be *generous* to the man that cheats you, be *forgetful* of injuries, insults, wrongs. Figure up in your own mind "what you would like that man to do to you—then go and do that self-same thing to him." What would be the result of such a course? Why, the impossibility of anger which leads to strife and hate and murder. In other words, Jesus proposed to eliminate the very thought of retaliation. He forbade the rendering of evil for evil. He positively commanded the rendering of a good turn even for an evil done. Such teaching could have but one result in human civilization; namely, to diminish and finally abolish the wronging of one man by another. This teaching did not imply the doing away with law for the arrest and restraint of evil-doers—it was a rule for the individual, not the State. It stopped at the very fountain head the germination and life of crime, by taking entirely out of a man's own mind and heart the desire to avenge his own wrong. So far as the individual was concerned he was to cherish no grudge, and cherishing no grudge he would be saved from a multitude of sins. All other sins were dealt with in the same manner. The vices that sap the strength of men grow out of an impure imagination, and the riot of the fleshly impulses within the soul that go unrestrained. Men's sins grow out of bad thinking when they are alone. Jesus proposed to save men from this class of sins by encouraging in them the control of their minds—the conquest of the lower by the higher thoughts—the curbing and restraining of the dreams of men—thus lifting man up to a higher level within his own spirit—the putting within his mind when he was alone the thought of the true and beautiful. He said, "The pure in heart shall see God." Men and women shall in their conversation and behavior be restrained and pure-minded, and shall keep down the beast and lift up the man within them, and thus avoid those fearful sins which play havoc with homes and hearts and bodies and souls of men. The consequences of impurity, frightful though they are, will not deter men and women from a self-indulgence such as has caused whole nations, like the old Romans under the Cæsars, to rot away in putridity—consequences, however terrible, will not

keep people from taking a chance—but Jesus proposed to put the disposition and pride of modesty and chastity into the very souls of men and women, so that no temptation, however powerful, could sweep them away from that fair estate, for, with Sir Galahad, they could say with pride and joy, “My strength is as the strength of ten because my heart is pure.” The saving of the individual man, then, was by a *change in his disposition*—turning his very inner life away from those desires and indulgences which would lead to crime, and putting in their place a positive enthusiastic action in the direction of kindness and purity and truth.

Along with this change in the disposition our Lord set in active motion those latent impulses which are in every man to know the truth. A man’s greatest enemy is *ignorance*. The truth sets him free. Jesus encouraged all men to know the truth—to seek after it. Poverty, disease, fear, hate—all these terrible demons that produce crime and sin—were largely and are still largely the result of ignorance. The larger part of the cruelty and crime in the world to-day is due to the fact that people do not know any better. Men in Jesus’ time and in our time are in bondage to *fear*, fear of things they need not fear—in bondage to notions and caprices and lies that are due to their ignorance. Men need light—poverty vanishes with knowledge that is definite and practical; disease vanishes when we know that it is caused not by the wrath of God, but by the poison of certain bacteria. Hate for people of other races and languages passes away when you come to understand that they are not plotting against your happiness and life, and when you find that black man and yellow man will love you, and be as loyal to you as a white man. The *truth* searched for in the school room and the laboratory in science and sociology, and the study of man’s brain and body and his processes of thinking—the *truth* is causing many of the sins of men to pass—the Spirit of the Master brooding over men causing them to use their experience and combine their experience till they know the *truth*—this is saving the individual and saving the race.

And the improvement of the individual in large masses of individuals goes along with the improvement of the race. You put a group—even a small group—of really good men and women into the heart of Japan, and Japan leaps forward to better things.

You put a man with the spirit of Jesus, like Mr. Bellamy and his kind, into Hiram House, and in a short time that whole neighborhood braces up; boys and girls come out of that ash heap of humanity bright, clean, capable, fine men and women by and by. That is the method whereby Jesus saves. There is an individual righteousness which often goes far in advance of the righteousness of the race. There are men more just than their laws. It is the effort of the lawgiver to embody and state what the best men have long thought out and practiced. The race comes trailing along behind the individual. Judge Taylor, President Howe, Governor Harmon, President King, Dr. Gladden are more just than the city of Cleveland or the State of Ohio. Dr. Proctor and Booker Washington are far in advance of the Negro van—but the van will come up to them. So also the Christian nations are far in the rear of their best men and women. The customs of society are the last to change—the race is below its leaders, but even here the highest types of nations are moving rapidly up to their best leaders, and are being saved from their sins, of injustice and cruelty and hate. Over all the families of men Jesus is exerting His great spirit of truth, and the truth is everywhere making men free, and thus Jesus saves.

But Jesus is the Savior of men not alone by His teaching. He is to-day the world's greatest example of righteousness and kindness and self-mastery. God once approached men through commandments—said to be graven on stone so that they could not be erased; but the history shows that men paid little heed to those monoliths. But when God approached men in the person of Jesus, not only were those tables of laws reiterated and uttered in words that blaze down to our time, but they were enshrined in a human life which from dawn to dark lived them forth in radiant beauty. Jesus was the incarnation of God's sense of justice, of God's desire to help, of God's unfailing pity, of God's passion to make men true and pure. Jesus was more than God-preaching—He was God, living out the moral perfections among men. That is the thing men can not forget—that this Man who taught was greater than His teaching. He lived His precepts out so fully that there was more in the living than in the precept. He said, Be pure, be meek, be merciful, be peacemakers; and those words

took on unspeakable meaning through His impersonation of them. It was like Joseph Jefferson taking the story of Rip Van Winkle and making it stand out as much more living as Irving conceived it as a radiant girl is more than the four letters that spell her name. So the law of love became idealized and magnified, and made tremendously vivid and vital in Him—for He incarnated all the holy character of God.

So He is the Savior of men by His example.

But even then we have not exhausted the significance of His salvation. Jesus saves men and races by the unique distinction of His personality. I do not know that we can describe the especial power of personality. We speak of the magnetism of a speaker that moves and sways his audience—the thrilling personality which will cause a great vast audience to rise in rapture at the singing of a Jenny Lind—of strange personalities like that of Napoleon, that could lead a nation to pour out its blood and treasure for nearly twenty years because of devotion to him alone. There is something about personality which no man has as yet discovered the reason for, and the science of which still baffles the human mind. It may be that in the power of personality lies the explanation of what we call the divine element in man.

But in Jesus, that which because we can not understand it we call His unique personality, was of such a character and quality that it drew to Him the strongest, finest souls of His own time, and continues to draw to Him the truest, noblest people of earth—in all lands and of all races of men. We Teutons, Celts, and Britons did not belong to His race—we were separated from Him by time and space, and all the traditions and customs that divide men, yet we are the most devoted followers of Jesus, and express our loyalty to Him in devoting a large part of our time, immense sums of our money, and the strongest development of our thought to honoring Him, obeying Him, and spreading abroad knowledge of Him. Even if we resist the organized efforts of churchmen to draw us into line with His acknowledged Church, we still secretly and surely bring our hearts into substantial obedience to His wishes. The attraction of the personality of Jesus is by far the world's greatest mystery. No other such personality holds the imaginations and the consciences of men, and it is this strange personal touch



upon humanity that is saving it from its sin. Its power knows no limitation of time, age, or race. The spell of this mysterious Jesus, whom we call God incarnate, is bringing all the world to the standard of morality—the highest ever dreamed of among men.

So we continue our endeavor to explain Him—yet we find that He is beyond all classification. When we have said our best and latest word, we have only touched the fringe of things—the hem of the garment which makes men whole.

We call our age an age of unbelief, yet since Darwin wrote his *Origin of Species* and Herbert Spencer his philosophy, more books have been written about Jesus than about any twenty men of former days or of these days. No personality so attracts the writer, the thinker, the poet—even in an age of doubt. What can it mean? Why do men turn from all the gigantic figures of history, and come to the cross to discuss the quality of Him who hung there? Is it not because the influence of this Man is so great, so inclusive, so completely modern, that in this era of power such as mankind never before knew, the most powerful force is the force that comes from that Figure upon the cross—to dominate the thought and purify the spirit of mankind, and save men from their sins?

As Stalker says: "The life of Christ can not cease. His influence waxes more and more. The dead nations are waiting till it reaches them. All discoveries of the modern world, every development of juster ideas, of higher powers, of more exquisite feelings in mankind, are only new helps to interpret Him; and the lifting up of life to the level of His ideas and character, is the program of the human race."



# Christian Socialism.

REV. DAVID JAMES BURRELL.

*Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Luke 12:6, 7.*

WE have no means of knowing just when or where these words were spoken; but it was probably in one of the cities of Perea, while our Lord was on His last journey to the Holy City. In all likelihood He was standing at the gate, which was the common market and place of concourse. Here were Arab traders with fabrics for sale; merchants sitting cross-legged with jewelry and ornaments spread out; farmers with baskets of grapes and olives; peddlers and tradesmen displaying merchandise of every sort. Among the commodities thus offered were sparrows spitted on skewers. "Two for a farthing," cried the vendor; "five for two farthings; one thrown in!"

Our Lord, the great Observer, found the theme of His sermon in this odd sparrow. The obvious lesson, and a great one, is Divine Providence; but there is something more, a suggestion as to the underlying principles of Christian Socialism, and this is what I desire to dwell on. We hear much of Socialism in these days. All are familiar with its terminology; "society," "social science," "sociology," *et cetera*. The mission of Christ had to do pre-eminently with society: He was indeed the greatest Sociologist that ever lived; but His system was diametrically at variance with the popular Socialism of our time.

I. Its first point of departure is at the starting point. *Christ begins with God*; whereas the basic fact of current Socialism is law.

Law is the word to juggle with. The sparrow is under law, says the Socialist; but Christ says, the sparrow is "not forgotten before God." To His mind the prominent fact is *not* law, but the

lawgiver; not the machinery of things, force, and energy, and all that, but the engineer who has his hand upon it.

II. The next point of variance is in this, that *God cares for one sparrow*, while the Socialism with which we are familiar puts the emphasis upon "the type."

The individual is of moment only so far as it contributes toward the preservation and improvement of the type. The teaching of Christ, on the contrary, is that God looks to the welfare of the one sparrow for its own sake. He takes note of the lone bird that, pierced by an arrow, falls fluttering to the ground. It magnifies the infinitude of God to be thus regardful of the infinitesimal; to look upon His vast universe with telescopic and microscopic eyes. His name is Love, and Love finds its object not in the genus, but in the individual. "For the good God who loveth us, He made and loveth all." And this "all" is not collective but distributive, in the necessity of the case. His remembrance of the type is made possible by the fact that "not one is forgotten before Him."

III. Another point of disagreement is indicated in *God's care for the insignificant*, for the sparrow that was practically of so little account that it was thrown into the bargain.

We hear much in these times of the "survival of the fittest." A perpetual strife is going on among the individuals who constitute the sum total, and the best of them must win. As a breeder of poultry kills off his inferior fowl for the sake of the aggregate product, so the secular Socialist, in his eagerness to have the fittest survive, has no care for the preservation of the one that can contribute nothing to the public weal. But Christ looks to the welfare of the unfittest, the outcast, the non-producer, the ne'er-do-well, the one who is only a drag on his fellows.

IV. So much for the birds; now with respect to man. And here we come upon the vital and obvious contrast between the socialism of Christ and much of that which is exploited in these days. "Are ye not better," He says, "than many sparrows?" There is, then, in Christ's view an *essential difference between a sparrow and a man*.

The science of evolution, on which secular Socialism rests, knows no such radical difference. A man and a sparrow have precisely the same family tree; only in the former case there are

a few more rings in the wood. A sparrow is a mere landmark in the uninterrupted process of evolution from the primordial germ to man. But Christ puts a bridgeless chasm between man and the lower orders of life. This appears in the fact that the sparrow knows God as its Creator, while man says "Abba, Father." Man was made in the divine likeness, and singularly so, as it is written, "The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." He has a divine birthright and a divine destiny, and, therefore, "is of more value than many sparrows" in the sight of God.

V. A further point of variance is noted in the fact that current Socialism has much to say of "*The Regeneration of Society*," while the attention of Christ is given to *The Regeneration of Man*.

In the one case the individual is so subordinated to the whole as to be practically lost sight of. The stress of effort is expended upon the community. But Christ makes the individual the starting point; in line with the homely proverb, "If every one would look to his own reformation, how easy it would be to reform the nation." He is not unmindful of the claims of society or the community as such; but He does not begin with the chimney in the building of His house. His parable of society is that of the leaven, "which a woman took and hid in three measures of meal till the whole was leavened." Let it be observed that the work of leavening is by the contact of individual atoms with one another, each leavening its neighbor and thus accomplishing the leavening of the lump.

VI. A step further brings us to another differentiation: in the philosophy of Christ there is a *consideration of the Whole Man*, while in much of modern Socialism there is an utter aversion to any consideration of his spiritual nature. His body must be properly fed, clothed, and housed, but his soul is left to shift for itself.

Christ observes the rule of proportion. He does not ignore the demands of our physical nature, for He multiplies the loaves for the hungry and goes about everywhere healing the sick. But he dwells supremely on the demands of the soul. He deals with man as an immortal being, whose life here is but a hand-breadth

of time, while his life hereafter is during immeasurable aeons. The comfort of the earthly life is therefore a matter of small moment, as compared with the importance of providing for the endless hereafter. In this view he who feeds and clothes his fellow-man and sends him out upon his endless journey unprepared is but a shallow and near-sighted philanthropist. It will not do to sneer at "otherworldliness." The law of proportion as observed by Christ is logically and most impressively set forth in Christ's great problem, "What shall it profit a man if he gain the whole world and lose his own soul?"

VII. This leads us to another and most important difference between the Socialism of Christ and that which passes in some quarters for Socialism, to-wit, Christ *sought to build society, not from the top downward, but from the bottom up.*

At the bottom He found the worthless, and to them He devoted His especial care. It is the fashion of our time to help the helpless and befriend the neglected with a view to their being ultimately used for the good of the community. How to make the criminal a good citizen, how to educate the beggar into a handicraftsman, how to change the consumer into a producer, these are the popular problems. But Christ was not thinking of the utilities. He came "to seek and to save the lost," not for the sake of society primarily, but for their own sake.

Not long ago the newspapers kept us informed from time to time of the movements of a certain Syrian who had been an inmate of one of our public hospitals, but was expelled on its being discovered that he was a leper. His malady was pronounced to be non-contagious; but what mattered it? There was no room for the leper. On leaving our city he wandered from town to town, the news of his misfortune going before him; on and on, unbefriended, driven from pillar to post, until at length on a slope of the Virginia Mountains he died of hunger and exposure. "Alas, for the rarity of Christian charity under the sun!" Though this happened in a Christian community, no one would for a moment suggest that the spirit of Christ was back of it. Not so did Christ view the leper's case. He heard him crying with his finger on his lips, "Unclean! unclean!" He called him, "touched him," and healed him.

At the pool of Bethesda He found a paralytic who "had been in that case thirty and eight years." The man could contribute nothing to the public good, but was on the contrary a mere burden on the community; wherefore he was left to care for himself. So friendless was he that he complained, "When the waters are moved I have no man to put me in." He was like a marooned sailor, forsaken of all. But Christ said to him, "Be thou made whole." The worthless one, as lone as a sparrow on the housetop chirping for crumbs, was healed, not because of any relation which he bore to society, but for his own sake.

As Jesus sat at meat in the house of a certain Pharisee, a woman of the town came weeping penitently and, breaking an alabaster box of precious nard, anointed His feet. Those who were with Him murmured, saying in themselves, "If He knew what manner of woman she was, He would surely have no consideration for her." Here was another of the odd sparrows; but He had compassion upon her, and said, "Thy sins are forgiven. Thy faith hath saved thee; go in peace."

As He passed through the gateway at Capernaum He saw a tax-gatherer collecting the customs of those who passed in. He was a publican, a renegade Jew, despised by the Romans whom he served and ostracized by his own countrymen. Who cared for him? Christ cared. He was called the "Friend of publicans and sinners." He said to Matthew, "Arise, and follow Me."

On the outskirts of the crowd that once listened to Him was a thief, who belonged to a notorious band that prowled along the "Bloody Way." This man was feared and shunned by all. He was outside the pale of society, and justly so. Who cared for him? Christ cared. In the hour of His deepest agony on the cross He heard the cry of that penitent thief, who was to live only a few hours, and could never by a better life repair the mischief he had wrought toward society, "Remember me!" and answered, "To-day thou shalt be with Me in Paradise!"

All this is strangely at odds with that social science of our time which speaks on this wise: "Improve the conditions and they will make the man. A man is of value only as he contributes to the social order." God's ways are not our ways. As high as heaven is above the earth so far are His thoughts above ours. The



odd sparrow, the motherless child, the drab, the reprobate, the hopeless case, the good-for-naught, these are the objects of His care.

VIII. And to what end? Here we note the final and most vital difference between the two Socialisms. The purpose of Christ is *to establish on earth the kingdom of God*.

As the Lord's Socialism begins with God, so it ends with God. The object in view is the restoration of the sin-stricken world to truth and righteousness, and to a vital and filial relation with God. This is the only "Society" which He recognizes; but it is society at its noblest and best.

And the Socialism of Christ is a success.

The centuries and Christendom are in evidence. The gospel is no experiment. Go where you will, wherever the evangel is preached, there the odd sparrows are cared for. The policy of the Church, the organism through which Christ works for the uplifting of humanity, is to save one man, then to save another man, then to induce these men to work together for the salvation of others, and thus in the end to leaven the lump. This is being done. Those who stand off and criticise would do well to ponder the fact that practically all the beneficences of the world are within the charmed circle of Christendom, and that practically all great beneficences are under the ægis of the Church. "The world before Christ," says Luthardt, "was a world without love." Open your "Charities Directory" and learn what Christian Socialism can do and is doing all about us. Here are asylums, hospitals, eleemosynary institutions of every sort. Here are old people's homes, retreats for the widows and fatherless, shelters for waifs and strays, homes for the insane and feeble-minded, reformatories for the degenerate, missions in the slums, rescue missions, midnight missions, missions of every sort. O yes, the odd sparrows are being cared for!

And God is the Alpha and Omega, the beginning and the end of it. He is the great Caretaker. He is no respecter of persons; but loves alike the fittest and the unfittest. In the embrace of His love, Jew and Christian, Greek, barbarian, Scythian, bond and free, male and female, are one. His word of invitation is not only to those for whom all doors are open, but to those whom



everybody shuns, "Him that cometh unto Me I will in no wise cast out." And, best of all, He cares for me.

I know not where His islands lift  
Their fronded palms in air;  
I only know I can not drift  
Beyond His loving care.

The cross is the crowning token of His love. The lesson of the lone sparrow is not Providence only but grace, as it is written, "God commendeth His love toward us in that while we were yet sinners Christ died for us." And not for us only, but for every man. As if I were the only man in the world, He died for me. If ever the sense of loneliness overwhelms me, there is comfort here. I stand like Luther under the cross and cry, "Für mich! Für mich!" My name is engraven on His hands. The very hairs of my head are numbered. I may be forgotten of all others, but I am not forgotten before God. Was ever love like this? He cares for me! Yes, though I be like a lone sparrow upon the housetop, He cares for me.

## Spiritual Conception of Deaconesses and Their Work.

REV. C. GOLDER.

THE Christian Church was slow to grasp the idea of the nature and object of the Kingdom of God. The history of this Kingdom and that of humanity in general would have been essentially different if this had not been the case. The Church would have exerted a more extended influence and proved itself a greater blessing. As it was, she paid too much attention to theory and doctrine, and too little to practical life. In later times she subordinated such temporal affairs as the physical welfare of the poor and the sick, of widows, orphans, prisoners, etc., to her spiritual interest, and Church organizations have too often forgotten that the Judge of the world will say on that great day, "I was a-hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came to Me." (Matthew 25: 35, 36.)

It is clear that both the body and soul of man must be included in the ministrations of the Church. The work of the Lord Jesus also typifies this. He preached the gospel of the Kingdom and taught in the synagogues; but He also made the blind to see, the lame to walk, the deaf to hear, cleansed the lepers, and healed the sick. He fed the hungry and blessed the children. He proved Himself to be not only the Son of God, but also the Son of man, "who came not to be ministered unto, but to minister." In this He left us an example "that we should follow in His steps." We must have not only a right conception of the doctrine of the divinity of Jesus, but also of His humanity. His work included the whole man, body, soul, and spirit, so the Church must continue His work in this two-fold aspect. The Church must bring man into closer relation with God and into a right relation with one another.

The labor of love to which the Spirit of Christ from the beginning moved the Church extended to the uttermost bounds of humanity in the training of neglected children, the care of orphans and widows, rescuing the fallen, relieving the poor, sheltering the wanderer, nursing the sick, doing everything in fact that rightfully can call forth the exercise of Christian charity. Looking back to the appointment of the first seven deacons in Jerusalem, we recall that persecution prevented them from enlarging their ministry, and it was the same diaconate to which afterwards women were chosen. When St. Paul gives direction to the Church officers (1 Tim. 3:2) he speaks first of the elders, then of the deacons. He said they should be grave, not double-tongued; and then he continues, saying women in like manner must be grave, temperate, etc. Here he evidently speaks of men deacons and women deacons as serving the Church in the same ministry.

The apostles were confronted with the problem either to divide the large and growing congregation in Jerusalem and appoint more evangelists, or to divide the ministry, permitting the elders to devote themselves to the spiritual branch of the work, and elect helpers to attend to the temporal service. They chose the latter course, and added the second office. They elected deacons, that is, helpers or servants, distinguishing between the two spheres, the *Word*-ministry and the *table*-ministry. The diaconate therefore grew out of the apostolate as its second offshoot. In this way the needs of the soul and of the body were cared for by separate offices. But we can trace the idea of the diaconate to Jesus Himself. We are told that the women followed Him and supplied His wants. (Luke 8:1, 2, 3.) Thus early we do meet with the true diaconate. The Lord was pleased with their services, and we are told that the women were the last at the cross and the first at the tomb. Christ highly honored womanhood by permitting women to "minister unto Him of their substance." They showed their sympathy to Him under the cross. This is emblematic of what the heart of woman can accomplish when filled with the love of God. The special model for deaconesses we find in Tabitha (Acts 9:36.) Although she did not hold the office of a deaconess, yet she seems of her own free inclination to have filled the office of one completely.

The spiritual right of the female diaconate is especially apparent when we think of Phœbe. (Rom. 16:1.) She is called "a servant" (deacon) "of the Church at Cenchrea." In the new revision, the addition, "a deaconess," is found in the margin. Phœbe was a diakonos, like Philip and Stephen, and she was the first female representative of the deacons' order in the apostolic Church.

The office of the female diaconate was most needful on account of the rigid separation of the sexes in those days, especially among the Greeks. These deaconesses could carry the light and comfort of the gospel into the most private and delicate relations of domestic life without at all overstepping their natural sphere. Paul mentions a number of faithful women, partly explaining that "these have labored much in the Lord." So Tryphena, and Tryphosa, and Persis. (Rom. 16:12.) So Euodia and Syntyche (Phil. 4:2, 3), who had labored with the apostle for the spread of the gospel. Besides these Julia and the sister of Nereus and Olympas are mentioned. (Rom. 16:15.) Of several of these women it is certain that their service in the Church was well known and acknowledged. All these names are a proof of the urgency with which the need of feminine assistance was felt in the Church.

It seems certain that we have as much ground for the recognition of deaconesses as a part of the Christian pastorate as we have for the episcopacy itself. It is to be regretted that for more than a thousand years an office which is so clearly defined in the Holy Scriptures should be entirely ignored, and that it should have been left to the Church of the Reformation to pave the way for the renewal of this apostolic institution.

The testimony from the Scriptures points to the modern diaconate as a renewal of the diakonos office of the apostles, because it is evident that the needs of humanity are the same, and undoubtedly the services and qualifications of the deaconesses are the same. Probationers must be "of good report," "full of the Holy Spirit," "of wisdom," "holding the mystery of the faith in a pure conscience." It is true, in apostolic days there were no mother-houses, deaconess training-schools, and hospitals, but this need not trouble us, especially when we remember that the apostles had no colleges or seminaries, no Sunday-schools and no Boards of For-

eign Missions. The Church of Jesus Christ is a living organization, begotten and born into the world by the Spirit of the living God, and this same Spirit which moves in the Church will continue building the living edifice in ways that seem best to Himself.

We may infer from our Scriptural premises the almost limitless sphere of deaconess activity. The labor of love extends to the uttermost bounds of human need, and in our country all charities of every name and character should be in the hands of deacons and deaconesses. We would be glad to see the male diaconate of Bible times revived.

If the world is to be saved woman must, at the present time, be drawn into a much more expanded circle of activity; and it devolves upon the Church in an entirely different manner from what happened for the past two thousand years to return to the principles of Holy Scripture and the apostolical institutions. The deaconess movement opens for women a blessed field of usefulness outside of the home, and this in the direction of practical charity and service to mankind. When it is considered that women in heathen lands can only be reached by female missionaries, that in the home churches two-thirds of the membership belong to the female sex, and that finally their social and ecclesiastical relations as well as their intellectual and educational progress are far ahead of the apostolic times, it must be acknowledged that the Church needs in a great measure the enlightenment of the Holy Spirit in the question of the proper position and sphere of woman.

Often the question has been asked whether the female diaconate at the present age should be conceived of as an ecclesiastical office in the apostolic sense. Many are willing to admit it, only as a professional practice of charity. In this case there is no difference between it and the professional charity as practiced by women. It is the duty of all Christians to practice benevolence, but the existence of the deaconess-office is seriously jeopardized if we conceive it only as a professional practice of charity, for then it is not an office of the Church, but according to the Scriptures it should be an ecclesiastical office distinguished from the duty of all Christians and all the faithful in the practice of charity. It is a vocation to which a sister may be called and installed in a well-regulated office through special ecclesiastical usage. If a woman



feels herself called of the Lord and compelled by her conscience to devote her life to the service of the Church it will be a great relief to her to know that the office was instituted by the Holy Spirit, and it is therefore an office of the Church. If she is to take upon herself the duty and responsibility of a deaconess she has a right to claim consideration as a person appointed by the Church. It is therefore gratifying to know that some of the Protestant Churches have incorporated the office of the female diaconate into their organization.

Pastor Theodore Fliedner, the restorer of the deaconess office in modern times, realized that if the calling of deaconesses was necessary as an apostolic institution in the primitive Christian Church, it certainly belongs to the order of things now. He therefore provided for the systematic education of deaconesses, and demanded that when a deaconess has given her youth and strength to the service of the Church sure and adequate provision should be made against sickness and increasing age; but this can be best accomplished if the deaconesses live together in a community, and thus the idea of the mother-house arose. Fliedner may have profited by the example of the convent of the Roman Catholic Church, but he avoids their mistake in making the form of religion and conventual life an object in itself.

Kaiserwerth, where he established the institution, has always emphasized service in threefold form, viz: First, as service of Christ in and for His Church. Second, as ministers unto the poor and needy. Third, as helpers to each other. The advantages of the home or mother-house are readily apparent. The mother-house is that form which best suits the substance and objects of the female diaconate, especially for the conditions of the times in which we live. Man's home is the world. Woman's world is the home. If therefore woman is to occupy a useful position in public, such as in the diaconate, there must be maintained for her a home dwelling in which her personal life and vocation may be centered. This home is provided for the deaconess by the mother-house. Here the deaconess finds comfort, counsel, assistance, and if need be, strong protection. But the mother-house is not only a home for the deaconesses, it is also a training-school. It must be considered



from a fivefold point of view. First, its organization and administration. Second, its function as a home for the deaconesses. Third, the mother-house as a regular local congregation. Fourth, as an institution for training. Fifth, as a sphere of labor. The training of the deaconess is a training of character, a training in intelligence and experience: first, devotional; second, intellectual; third, practical.

The spheres of work open to the deaconess include: First, *teaching*. The situation and needs of the early Church made teaching highly important. Second, *nursing*. The deaconess of the early Church gave no small part of her activities to nursing. Every deaconess should have practical training as a nurse. While the ideal service may be parish work, it may be a long time before the deaconess as a nurse in the homes and hospitals will cease to be called for. By reason of her character and motives the deaconess is the ideal nurse, both in the hospital and in the Christian home. Third, *as parish deaconess*. This was the chief sphere of the apostolic diaconate, and also during the centuries following. The Church in Constantinople in the days of Chrysostom had forty deaconesses. In this service as pastor's helper her best talent, her highest training and culture will find a large field for activity. Fourth, *as a missionary deaconess*. Phœbe, originally a parish worker, became a missionary deaconess. The deaconess spirit adapts her to mission work of all types.

The sphere of the deaconess work is described in the Methodist Discipline as follows: "The single aim and controlling purpose of the deaconess is to minister as Jesus did, to the wants of a suffering, sorrowing, and sin-laden world. Her work is to visit the sick, pray with the dying, comfort the sorrowing, seek the wandering, save the sinning, relieve the poor, care for the orphan, and to take up other Christlike service. The work of the deaconess is a part of the work which the Church does in the Master's name, and deaconess homes and other authorized deaconess institutions are the agencies of the Church for the promotion of that part of its work which is done by the deaconesses."

The present status of the deaconess work may be presented most briefly with the aid of statistics. In Europe there are more

than one hundred mother-houses, with over twenty thousand deaconesses. The annual income and disbursement exceeds four million dollars. In the United States we have 1,690 deaconesses and property value of more than seven million dollars.

The possibilities of the deaconess movement are very great; "yet the one supreme condition for the realization of these possibilities is a Pentecostal revival that shall stir the Church in its depths and sweep all lukewarmness and worldliness away."

# Bethlehem Ephratah.

## A CHRISTMAS SERMON.

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*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall One come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. Micah 5:2.*

*And when Herod had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea; for thus it is written by the prophet: And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule My people Israel. Matt. 2:4-6.*

O little town of Bethlehem!  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting light.  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary  
And gathered all above,  
While mortals sleep the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently  
 The wondrous Gift is given!  
 So God imparts to human hearts  
 The blessings of His heaven.  
 No ear may hear His coming,  
 But in this world of sin,  
 Where meek souls will receive Him still  
 The dear Christ enters in.

Where children, pure and happy,  
 Pray to the Blessèd Child,  
 Where misery cries out to Thee,  
 Son of the mother mild.  
 Where charity stands watching,  
 And faith holds wide the door,  
 The dark night wakes, the glory breaks,  
 And Christmas comes once more.

O Holy Child of Bethlehem,  
 Descend to us, we pray,  
 Cast out our sin and enter in,  
 Be born in us to-day.  
 We hear the Christmas angels  
 The great glad tidings tell,  
 O, come to us, abide with us,  
 Our Lord Immanuel.

—Phillips Brooks.

WE are at the birthplace of the world's sweetest and holiest life when, year by year, at Christmas time we come to the little town on the hillside where Jesus the Christ was born. It was six miles from the great city, where the heart-throb of the world could be felt, and where the nations met in the rivalries of trade and social strife. It was near enough to Jerusalem to feel the unrest and spiritual hunger of humanity as it centered there, and it was far enough away to feel the restfulness of the hills, the quiet nature and the peace of God.

Bethlehem Ephratah—fruitful Bethlehem, where olive groves flourished, and cattle grazed on the green uplands, and flowers bloomed, and bees murmured everywhere, and larks sang, and “shepherds and ploughmen called to their flocks and to each other across the glen,” and where the stars looked down upon their faithful ministries at night.

Yonder in the city the hearts of men were full of passion, and

eager for gain and pleasure and power; here in the little town, so little as to be obscure and despised, was nothing to stir the blood with the ambitions and restlessness of the great world outside. Yet here nestled homes where contentment and piety reigned supreme, and where industry and meditation made great thoughts and great hopes possible.

Here David, son of Jesse, Israel's greatest king, was born, and here from "the house and lineage of David" was Another to be born, whose name would give to the humble village a fame surpassing that of the most renowned metropolis.

Here lived Micah, the ancient prophet, who knew the feelings and spake the language of the common people, and who voiced the hopes and heart-hunger of humanity in that olden time. He felt the sins and oppressions of his age, and saw the growing decline of his once proud and prosperous land, and he was near enough to God to know the cause and remedy of all this evil. Out of the heart of God would yet issue One, born of His Spirit and filled with His love, who would check the power of evil and restore the world to its birthright in the kingdom of righteousness and peace.

It was a long, long look ahead; I do not suppose Micah knew how long. Possibly the heart of even so confident and eager a prophet as he might have been discouraged had he known that seven long centuries would elapse before his bright dream would come true.

But the centuries and the generations one by one passed away until a star shining with splendor upon the forgotten village heralded the birth of a wondrous Child.

The longing for His advent had reached the far-off empires of the East, and the wisest men of the world were ready to bow in adoration at His cradle as soon as His birthplace should be known. The story of their coming, of the guiding star, of the gifts of gold, frankincense and myrrh, of the shepherds, and of the angels' song are too familiar to be retold at our service to-day. What we need most to know is, not the story, but its meaning; not the outward fact, but its innermost power.

1. Bethlehem Ephratah—Micah the prophet said "little Bethlehem"—too small and too humble to be among the thousands of

Judah, but not too small to be the birthplace of a King and the birthplace of the Messiah. How foolish we are in our estimates of greatness! We measure people by the size of the town in which they live and not by their own size, by the greatness of their possessions and not by the greatness of their characters. We dislike to own that we come from the country, as though the city, from the mere fact that it is big, has any original contribution to make to one's natural gifts or moral grandeur. We see no virtue in a cabin until after a Lincoln has been born in it and lifted it to glory by his own greatness.

Bethlehem Ephratah—little Bethlehem, or shall he not better say, literally, *Bethlehem, house of bread, Ephratah fruitful*, for no village in all the world ever so nourished mankind with bread, or was ever so fruitful of blessing as thou!

Thy littleness is thy greatness, for in thy humility, thy industry, thy economies, thy self-reliance, thy discipline of toil, thy touch with nature, and thy nearness to God, thou hast represented no selfish caste or seclusive race, but the great world of common humanity—the artisan and peasant as well as the regal and the rich.

How wonderful that, in his human lineage, the Babe of Bethlehem should be born both a Carpenter and a King. Of the house and lineage of David He was entitled to a throne; in the home of Joseph His heritage was a workshop. He was great enough to be humble, and humble enough to be great; and this divine union of the high and lowly made it impossible for Him to be narrowed to the restricted boundaries of any class; to the selfishness and smallness of any order, whether patrician or plebeian, prince or peasant.

He stood for humanity, not for a section of it; for the village as well as for the city; for the poor as well as for the rich; for those under the iron heel of oppression as well as for those who are classed among the favored sons of fortune.

Bethlehem Ephratah thus stands as the birthplace of humanity's greatness. Here is where man was first estimated at his true worth. Here is where character rises, an infinite value, above condition, and where a King may still be a King and be born in a stable.



O the glory and the blessedness of this Christmas truth!

Here is the germ, the very fountain head of the world's brotherhood.

Bethlehem proclaims that man, *as man*, is inherently great, and that God makes no recognition of the petty and ruinous distinctions of earth.

Would that in the glitter and glamour of modern life, in the restless and morbid pursuit of show we could learn this simple and beautiful truth. We are so eager to rival our neighbor in the cut of our dress and the cost of our plumes, that all human society is under the pressure of a false, unnatural, and unhealthy competition; and we are teaching our children to think more of costumes and comfort than of character and service. O that the sweet lesson of Bethlehem might to-day capture our spirits and regulate our tastes! O that we might see that a babe in a cottage or in a stable may be as great, as kingly, as inherently divine as in a palace; nay, more, that the cottage is more likely to nourish a king or a savior, for it exalts the child and not his condition, and puts emphasis on the soul and not on its surroundings!

How such an estimate of human worth would save the strain and weariness and rivalries and financial burdens of worldly strife and fill us with the restfulness and contentment of the soul's higher life.

2. And so we come to the second great lesson of the Nativity. Bethlehem Ephratah is the birthplace and symbol of the world's peace. Have you ever caught the mystic meaning of the angel's song, "Glory to God in the highest, and on earth peace, goodwill toward men?"

Have you ever been perplexed by the miracle of the heavenly host singing so that even shepherds on the hillside could hear their music as if it was wafted to them from the open skies?

Like all great unveilings of Jehovah's will it was a marked evidence of a divine emergency. The angels sang the first Christmas song because there was no one else to sing it. Man had never learned its divine melody, had never had a real vision of peace and brotherly love. An ancient prophet had indeed once dreamed a beautiful dream of the time when the wolf should dwell with the lamb, and the leopard should lie down with the kid, and the

calf and young lion and the fatling together; and a little Child should lead them. But it was only a dream. The wolf was still untamed, and slaughtered the sheep; and the young lion still ravenously hunted his prey.

All of which means that men were still selfish and cruel, and that the weak and innocent and helpless were still the prey of the tyrannous and strong. Nowhere on earth were there those who knew the song of peace or were able even to imagine so happy and prosperous a time.

But the little Child had now come. The heavenly host knew well the meaning of His birth. They were sure that it would not be long until men would learn to sing the divine song as well as the angels.

Nor were they mistaken. The angelic melody has found its way into the hearts of men, and wherever the story of the Nativity has gone human lips have been keyed to the music of heaven.

When we think of the world into which the Babe of Bethlehem was born we do not wonder that God needed angels to sing the first song of peace. Herod the king fittingly represented the spirit of the age. When the story of Jesus' birth reached his ears, his wicked heart, smitten with jealousy and fear, was ready for any cruelty and crime. Think of the diabolism of the man, who could kill all the babes under two years of age in Bethlehem and in the regions round about, hoping thereby to put out of the way the one Kingly Child, who he feared might become his rival to the throne.

The king who selfishly and cruelly slaughtered so many infants, and the King who took little children in His arms and blessed them, are as far apart in spirit and character as heaven and hell. The one caused a voice of lamentation and weeping and great mourning to be heard in Rama, and every mother's heart shrank in terror at the mention of his name. To the Other, parents came with inexpressible joy, and brought their little ones, that He might put on them the touch of His hands and the benediction of His love.

No wonder the angels sang at the dawning of this new day and at the thought of this divine contrast!

The spirit of Herod was not exceptional and rare. He was

not the only demon in human form in the Messianic age. The spirit of Herod was the spirit of the whole Roman Empire. Childhood was treated with contempt at the throne of imperial power. Life was of no value. Greed and cruelty ruled in the palace of emperors and kings. The mass of mankind were slaves. Woman rose to influence only at the expense of her honor. The sins, crimes, cruelties, and oppressions of society and government are summed up in the mention of such names as Herod and Nero and Diocletian.

It was into such a world as this that Jesus was born. The song of peace and good-will was a new song. It fell upon human ears as a strange and sweet and entrancing melody. Its music stole into the hearts of the sorrowing, and oppressed everywhere with its comforting and healing balm. It inspired hope instead of despair, joy instead of tears, a great and assuring confidence instead of a sickening sense of uncertainty and dread. Its message was a message of peace. This is the evangel of Christmas. This is what Bethlehem means. "*Peace!*" Peace among men, because of a new and unheard of peace with God! The Babe whose advent inspired the music of the skies was to be named Jesus, for He should save His people from their sins. This was the secret of the new joy; this the good tidings which should be to all people. Peace would be possible when sin was put out of the way. What a wonderful Evangel for such an age and for such a world!

Could such a cruel and satanic king as Herod be redeemed from his selfish and passionate lust; could human society ever be so lifted out of its moral abominations that Neros would become impossible on every throne of power; could the wolf or man ever be so tamed that he would cease to prey upon his fellow-men, making capital out of their suffering, virtue, poverty, and toil?

The answer to these questions comes from the manger-cradle at Bethlehem. In the birth of Jesus God gave the world a sample of a normal and holy Child, who became a normal and kingly Man. The Incarnation—the Christian story—gave the world its first perfect specimen of a normal, beauteous, ideal Man. And with the ideal came also the gift of power to redeem; *i. e.*, power

to make all men like Himself, bearing the impress of His Spirit, and radiant with the effulgence of His beauteous life.

When we think of the opportunities and blessings made possible by such "good tidings of great joy," it would seem as though the whole ancient world would have jumped at the chance to secure this unspeakable good. But even to-day, after all these luminous centuries, Herods and Neros still live, and the spirit of brotherhood and peace is still far from being universal.

Wondrous changes have indeed been wrought. The touch of Christ is on our civilization and on large areas of modern life. The Christmas spirit and the Christmas joy are transforming; yea, have transformed the world. His gospel, like the sunlight, has gone out through all the earth, and His words to the end of the world. "Christianity is not confined to Christendom. Mohammedanism is confined to Mohammedans, and Buddhism to Buddhists, and Parseeism to Parsees; but Christ radiates beyond Christians."

"The Christian creed is limited; the Christian air is *unlimited*." It has been wafted into all lands. The influence of Jesus is felt in countries and in religions that do not own His sway. "The movement of the Christian West has accelerated the un-Christian East. India marches quicker; China steps more lightly; Japan becomes almost European." Lands that have not seen the Star have caught its glow from those who have been made radiant by its brightness. The Babe of Bethlehem has indeed become the Light of the world.

How wondrously love has come to dominate Christian lands! What beautiful homes it has made; what purity of life; what ideals of character; what kindness and charity! What Churches it has built for the redemption and nurture of the soul! What schools and colleges for the emancipation and culture of the mind! What hospitals for the care of the body and the removal of disease! What institutions of all kinds for the uplift and care and comfort of the entire man!

The Spirit of Christ has brought the peace and love of heaven to earth, and wherever it is welcomed and received it creates heavenly character and heavenly conditions.

Our one aim, then, should be to reproduce the Christmas spirit everywhere. Much of the world's life is still hostile to this spirit, and still refuses to bring itself under the sweet and holy influence of the divine Child. The song of peace has not yet carried its heavenly melodies into many realms of our modern life. Goodwill and brotherhood have not yet mastered industry, trade, commerce, government, and the nations of the earth in their relation to each other.

When such Christian nations as England, Germany, France, and the United States, to say nothing of the rest of the world, still build battleships and raise standing armies; and, in mutual suspicion and fear, seek to outdo each other in the size of their Dreadnaughts and military equipments, the dawn of the true Christmas—the Christmas of the Christ, the spirit of Bethlehem, the peace of which the angels sang, seems far, far away.

How unchristian; yea, how pagan is much of our so-called Christianity! The folly of earth is yet immeasurably stupendous. It is almost impossible to understand the blindness and stupidity of supposedly intelligent statesmen in all lands and in both hemispheres, who squander billions of money and overtax and oppress humanity everywhere by building implements of warfare and destruction, instead of pouring this vast wealth into agencies for the enlightenment and moral uplift of mankind.

I suppose Christmas is celebrated in well-nigh every military encampment and battleship in the world, and we have not even come to see the ludicrous contradiction, not to say criminal mockery, of it.

The song of Bethlehem means the destruction of battleships and engines of war. It means the training of young men for the arts and industries of peace, and not for the indolent and useless life of the military encampment; for manly devotion, as husbands and fathers and brothers in the home, and in business and civic life; and not for the destruction and murder of their fellow-men on fields of carnage and strife.

Nations that worship with wise men at the birthplace of Jesus, no longer fear and fight each other. So also in the realm of our industries. The Herod that slaughtered numberless babes of Bethlehem, hoping thereby to slay the infant Christ, still lives in the



corporation or the manufacturer who coins money out of the life-blood of little children in the mine or in the factory. The angels who sang over the manger-cradle of Jesus would weep instead of singing if they looked upon the enforced toil of enslaved childhood in many of the workshops of our land. This is the shame of our civilization.

In a thousand ways the greed of modern life is destroying the Christmas spirit of brotherhood, and is setting men in bitter and hostile array against each other.

Men combine, for self-enrichment, to raise prices on the common necessities of life until the humble wage-earner can no longer afford to buy nourishing food for himself and his children, and the poorly-clad bodies and white and pinched faces of poverty tell the story of man's inhuman selfishness and greed. Our city governments, which in their corruption nourish and generate the greater part of our social vice and sin and misery, are made possible only by the absence of the spirit of Christmas.

The Nativity of Jesus was the birth of brotherhood and goodwill; the birth of peace and love; the birth of every divine quality of mind and heart. How swiftly, then, should His followers—those who have caught His Spirit and live His life—banish sin and selfishness and strife from the earth!

How swiftly should our industries, our trade, our governments or fraternal relationships, our entire civilization put into operation the principles and Spirit of Jesus Christ. What a happy, united, peaceful, loving world this would be if the song of the angels could find its way into every human heart, and be sung by every human lip!

The prophet of old declared that the Child to be born at Bethlehem would rule His people Israel, and the angel of the Nativity said, "The good news of great joy would be to all people." And this universal sovereignty of Jesus, and this universal good news are that for which the world is waiting and longing with an inexpressible desire. The sorrows of Finland—of liberty-loving and aspiring Finland—will never cease, nor the tyranny and heartlessness of Russia, until the Spirit of the Christ-Child shall rule on the throne of that despotic empire. The people of the Congo will never escape from their horrible sufferings, nor the hand of



the oppressor be stayed until the Prince of Peace shall expel the wolf of cruelty and the demon of greed from every tyranny on earth.

The strife of man with man; the sorrows, rivalries, sins, and miseries of mankind will never end their hideous career until the Light of the Bethlehem Star shines into every dark corner of the globe.

The only hope that comes to us out of the past comes from the manger, where wise men worshiped, and shepherds adored, and angels sang. From that birthplace a pathway of light spans the centuries, and along its shining course darkness and evil have ever been vanishing away.

The *Gloria in Excelsis* of Christendom must yet become the song of humanity entire. That day of universal joy will be hastened just in proportion as the spirit of the Christ—the spirit of peace and brotherly love and good-will—becomes actually resident in all our hearts; and instead of being a mere song on our lips, becomes the abiding principle of our innermost life.

O ye beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow!  
Look now, for glad and golden hours  
Come swiftly on the wing!  
O, rest beside the weary road,  
And hear the angels sing.

For lo, the days are hastening on,  
By prophets seen of old,  
When with the ever-circling years  
Shall come the time foretold,  
When the new heaven and earth shall own  
The Prince of Peace, the King,  
And the whole world send back the song  
Which now the angels sing.

# The Lord's Supper: Its Significance and Observance.

REV. JOHN W. HUBER.

*For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. 1 Cor. 11:26.*

THE truths of the gospel are contained in the Scriptures of the Old and New Testament, which we call the Word of God. These truths are also visibly embodied in two ordinances instituted by our Savior for all His people, and these ordinances thus become the Word of God set forth in symbols. The Lord's Supper is one of these symbolic Words of God, and is the most sacred and impressive rite of the Christian Church.

The express command of Jesus has made its observance imperative on all believers, and it is a channel through which the Spirit of God conveys spiritual gifts to men. It therefore behooves every Christian to have a clear understanding of the true significance and proper observance of this holy ordinance. The Apostle Paul found the Corinthian Christians sadly in need of instruction with reference to its celebration. They celebrated the Holy Communion in a scandalous manner, making it part of a great feast, at which many ate and drank to excess, and made invidious distinctions between the rich and the poor. Such proceedings could not be tolerated, and Paul reproves them sharply for their shameful conduct. He tells them that God's judgment had come upon them because they had unworthily partaken of the holy meal, and had failed to discern the body of the Lord. He gives them an account of the institution of the Supper, which he had received by special revelation, shows that it was ordained by Christ Himself, enforced its sacredness and importance by setting forth its true meaning as a commemoration and a spiritual feast, and gives instructions for participating in it in a worthy

manner. It is not our purpose to treat this great subject exhaustively, but simply to consider it in a few of its aspects for our instruction and edification. I shall speak first of its significance, and then briefly of its proper observance.

#### I. THE TRUE SIGNIFICANCE OF THE LORD'S SUPPER.

God appointed standing memorials to perpetuate great and extraordinary events: such events as speak eloquently and convincingly of His wisdom, power, and love, and the memory of which would redound to the glory of His great name and bring blessings to mankind. Such a memorial was the monument of twelve stones taken from the Jordan and placed on its banks after the passage of that river by the hosts of Israel under Joshua. The purpose of these stones is given by Joshua as follows: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the Ark of the Covenant of the Lord: when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."

Any one at all familiar with the history of the Israelites can readily perceive the usefulness, the necessity even, of such memorials of God's loving kindness to them, because they were strangely prone to forget Him and go after the idols of the nations. Yet proneness to forgetfulness of God is an infirmity common to all mankind. Especially in our days of prosperity do we fail to remember, in all our ways, our Heavenly Father, who helped us in times of adversity and sorrow. We accord our best Friend worse treatment than we do our worst enemies, whom we do not forget. If not reminded, again and again, of what we owe the Lord, the memory of His love grows dim, and our hearts grow cold. Souls which time and again have sung,

Jesus, the very thought of Thee  
With sweetness fills the breast,  
But sweeter far Thy face to see,  
And in Thy presence rest;  
Nor voice can sing, nor heart can frame,  
Nor can the memory find  
A sweeter sound than Thy blest name,  
O Savior of mankind!

have at other times had no grateful, loving thought of Christ, no desire for closer fellowship with Him, and their memory has found far sweeter sounds than the blest name of Jesus.

The lukewarmness of professing Christians, their neglect of the appointed means of grace, their laxity in the performance of duties, their murmurings of discontent under the afflictive dispensations of Providence, show only too plainly that they do not remember, as they ought, Him whose meat and drink it was to do the will of God, and who "became obedient unto death."

In instituting His Supper as a memorial of Himself, our Lord comes to the help of our weakness. He desires to be remembered, and gives us in the Holy Sacrament very efficient aid for its realization. He longs for our gratitude and love. When on earth, we are told that He was sorely disappointed when of the ten lepers whom He healed only one remembered to return and give thanks; and the thoughtfulness of Mary in anointing His feet with the ointment of spikenard filled His heart with joy. The Lord's Supper is primarily a memorial of His death. On the fact and meaning of His death Jesus laid the greatest stress and very special emphasis. Death to Him was not simply the end of His earthly career, and without special significance to the world, as is the case with most men. His dying was as much the doing of God's will as His life was, it was part of His obedience to His Heavenly Father. In this world, where martyrs and heroes in untold numbers have poured forth their life's blood in some good cause, the death of the Lord Jesus stands absolutely without a parallel; and we are utterly unable to meditate upon it without having recalled to our minds many truths and facts that are intimately connected with it. I believe Christ instituted His Supper as commemorative of His death because it thus becomes an epitome of the whole gospel, a picture of all that God has done for man through His Son. It brings before our minds very vividly the great love of God. It is love in its highest and purest form, in its sublimest manifestation, in its greatest strength, in its loftiest purpose, and in its widest sphere. God's love is not a powerless thing, dealing in fine sentiment and words of pity. "God so loved the world that He gave His only begotten Son." He loved to the extent of giving. When one loves so that he

gives, his love is of practical value, and efficient. "God spared not His own Son, but delivered Him up for us all." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Jesus came, labored, suffered, and died, not that God might, but because God did, love us. Jesus is not the cause but the manifestation of the Father's love, and this manifestation was for the purpose of our salvation. Man's greatest need was and is a Savior. Therefore the Lord's Supper witnesses to us of our sin, our salvation, and our Savior. It is not a monument erected to the memory of Jesus as the perfect, the ideal Man, the wisest Teacher, or the greatest Philanthropist. Jesus lived a pure, holy human life without a parallel in the history of the race, and is therefore the great Exemplar: He was the "Teacher come from God," the kingliest Teacher of the ages, who "spake as never man spake," and doubtless we need "line upon line, and precept upon precept" as they fell from His lips: He went about doing good to the bodies and souls of men, and is rightly called the Good Samaritan of the human race: but above and beyond all that, He is the Savior we need. "Thou shalt call His name Jesus, for He shall save His people from their sins." The Lord's Supper points to Calvary, and holds the cross before our eyes. It preaches Christ crucified, who "in His own body bare our sins upon the tree," and shed His precious blood for the remission of our sins. So when the Christian partakes of the consecrated elements representing the body and blood of Jesus, he testifies to his faith in the sacrifice of the "Lamb of God which taketh away the sins of the world." He does it with a contrite and grateful heart. What to the Jews was an offense and to the Greeks foolishness, is to Him a most precious and blessed truth, the wisdom and power of God, His only ground and hope of salvation. He knows that Christ on the cross was not the helpless victim of man's malice, but the Son of God freely giving His life as a ransom for human souls. He knows and testifies that Christ laid down His life, the just for the unjust, and "by the grace of God tasted death for every man," to bring us to God. The Lord's Supper thus furnishes the Church the occasion to proclaim in the most solemn and impressive manner its faith in the redeeming love of Jesus as our Savior. But Christ instituted His

Supper not only to remind us of His atonement for our sins, and to furnish us an opportunity of witnessing publicly to that glorious truth, but doubtless He desired to bless those partaking of the bread and wine. Every duty is in some sense also a privilege and a blessing—a means of grace. Obedience to any command of the Lord always confers some benefit. He desires to do us good. And so He has provided in the Holy Sacrament a feast in which He offers Himself to our faith as the true and sufficient food for our souls. As we receive the consecrated elements, we are to receive Him into our hearts. We are to feed on Him who is the bread of life. We believe Christ is spiritually present in the Supper, and is received into the soul of the faithful communicant. What bread is to the hungry, what wine is to the weak and sickly body, nourishment and strength, that Jesus is to man's spiritual nature. In the sacred feast He develops and strengthens our faith, vivifies our hope, draws us into closer fellowship with Himself, and floods the soul with holy joy and peace. For the Holy Communion is not only a sign of what Christ is to the soul, but also a pledge and seal of all the blessings of the New Testament. It confirms all the precious promises of Christ to the repentant and believing sinner, and invites to their reception. The words, "Take, eat: drink ye all of it," exhort to a personal appropriation of the merits of Christ's atonement, and guarantee their efficacy. Having died, risen, and ascended unto heaven, He is now with us a living Savior, and in the symbols of His bruised body and shed blood speaks eloquently to our souls, and appeals powerfully to our faith to receive Him in the fullness of His purity, power, and love into our hearts and lives. He says of Himself, "I am the Bread of Life: he that cometh to Me shall never hunger: and he that believeth on Me shall never thirst. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. Whoso eateth My flesh, and drinketh My blood hath eternal life." From this it is evident that eating the flesh and drinking the blood, coming to Christ and believing on Him, signify one and the same thing. These words were not spoken primarily with reference to the Supper, yet they teach us that we feed upon Christ, and receive the benefits and blessings of His redemptory work by faith while eating and drinking as guests at His table. The Lord's Supper



is therefore truly a feast, for His death was no calamity. Christ told the women of Jerusalem who followed Him on the way to Calvary not to weep for Him, but for themselves and their children. He does not ask our pity, He asks our gratitude and love. He wants us to rejoice. Regretting unspeakably the necessity of His cruel and ignominious death, yet we praise God that Jesus died, else there were no life for us. We glory in the cross, knowing that only because He was lifted up from the earth could He draw us to Himself. Christ's own words show that He regarded His Supper as a feast of triumph. When instituting it He looked forward across the ages, and beheld Himself crowned as victor. Doubtless He then "saw of the travail of His soul, and was satisfied." He spoke of the time when the kingdom of God shall have come in all its power and glory, and said: "I will not drink of the fruit of the vine until the kingdom of God shall come." Paul says, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." He knew He would come again. He rejoiced in the knowledge that after a while He would return not to labor, suffer, and die again, but in great power and glory, to judge the nations and receive His own to Himself. Therefore when the Christian partakes of the sacred feast he proclaims his faith in the second coming of the Lord Jesus Christ, and prays that soon may the kingdoms of this world become the kingdoms of God and His Christ, and seeks to comply with the Lord's command, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh."

I desire now to call your attention to,

## II. THE PROPER OBSERVANCE OF THE LORD'S SUPPER.

The importance and necessity of coming to the Lord's table in a proper state of preparation is evident from the following words of the Apostle: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." These solemn words, taken in connection with what I have said concerning the significance of the Lord's Supper ought to be sufficient to teach

us in what a proper preparation for the reception of the consecrated elements in the Holy Communion consists. They teach us that the one eating and drinking worthily,

- (1) Heartily repents of his sins and shortcomings.
- (2) Has faith in Jesus as his Savior, on whose merits he relies solely for forgiveness and all other blessings promised to man.
- (3) Recognizes the Lord's Supper as no ordinary meal, but a memorial of Christ's sacrificial death, and a feast for the soul.
- (4) Bears no hatred in his heart toward any human being, seeing he is an honored guest at the table of Him who loved, and gave His life for His enemies, and has said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."
- (5) Is united in the bonds of Christian love with his fellow Christians, inasmuch as the Supper is the family feast of believers. Together they celebrate it in memory of their Master, together they receive the blessings of His presence, and they are built up together in their love and devotion to the Master and to one another. Eating the same spiritual food, they become more and more one body in the Lord.
- (6) Comes hungering and thirsting after righteousness.

Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee;  
O Lamb of God! I come!

Just as I am! poor, wretched, blind:  
Sight, riches, healing of the mind,  
Yea, all I need in Thee to find;  
O Lamb of God! I come!

Just as I am! Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe;  
O Lamb of God! I come!

- (7) Consecrates himself to the Lord.

O Thou who diedst on Calvary  
To save my soul and make me free  
I consecrate myself to Thee,  
My Savior and my God !

However unworthy in ourselves, if we come to the Lord's table in this manner, we can worthily receive His body and blood, and be blessed.

# The Cross of Christ.

A SERMON FOR GOOD FRIDAY.

REV. W. F. WERHEIM, D. D.

*And they crucified Him.* Matthew 27:35.

A DEATH-BED scene, such as the world had never viewed, and will never again view, was recorded on the pages of history upon that memorable Friday outside the walls of Jerusalem, on that now religio-historical knoll, Golgotha, when Christ, after passing through the ordeal in Gethsemane and before His accusers, entered the fiery travail in pain and death on the cross. Since that atrocity has been recorded, Christian devotion has deemed this day worthy of special commemoration; especially adapted to bring the hearts of the adherents of Christ very near to the cross, very near to the suffering and dying Lord, who exemplified to the world something of the heroism of suffering and death. Special liturgical and musical services are arranged for appropriate to the occasion, as is oftentimes stated from pulpit and in press notices; passion-plays, cantatas, inspired lyrics—all in order to elevate the devotional life during Lenten time, and on Good Friday are arranged for. Whilst we do not desire to be understood as discountenancing outright these methods of inviting to devotion, still we are constrained to state that we deem them inadequate; yes, oftentimes harmful instead of helpful to the cause in which and for which the suffering of Christ was permitted by Providence.

Such methods tend in a great measure to disseminate, even more than is the case, the superficial conceptions prevalent among so many modern Christians as to the vicarious death of Christ. Let us not forget that many have already become accustomed to view the death of Christ through the artistic creations of a Raphael, Duerer, Rubens, Hofmann, Munkacsy. The artistic halo has been placed in the foreground of their Christ devotion.

Renditions of the "Messiah" are looked to to produce a devo-

tional and reverential heart-soil for the message from the cross. As if the last words of our beloved parent, sung by a professional singer, could bring consolation to our crushed heart!

Many Christians are actually longing for these artistic treats during the Lenten season and on Good Friday, and only when and where they are promised, there you may find them, find them willing to come to the cross of Christ. He must be blind to the facts who is not able to discern the signs of evil forebodings arising on the horizon of the Church along this line. The blood-stained Messiah, the ignominious death of our Savior is to be effaced, offset, and a glorified Christ, glorified with the spirit of gayety and worldliness, is to be viewed on the cross. Yes, multitudes are clamoring to follow Christ to the modernized cross, but not to the cross on which the extremity of physical pain was finally forgotten in the restoration of the unquenchable faith in His Father, who could not otherwise than pardon the sins of the world for the propitiation offered. Who is willing to peer into the depths of the surging sea of misery and pain upon which He sailed into the haven of rest? Who is willing to-day to pass with Him along that *via dolorosa* into the presence of God in order to receive the assurance: MY sins have been forgiven? Who, in full consciousness of his shortcomings and sinfulness, is willing to stand penitently under the cross, crying for forgiveness and mercy? Only a few, comparatively speaking, I fear are willing to read this meaning in the cross, and express their willingness to follow the Cross-bearer in this spirit.

Why should it be thus? Because to a great extent, as we have intimated, the true meaning of the cross on Calvary, or Christ on the cross, has been forgotten, distorted, perverted. It, too, has to a great extent come under the influences of the new departures, of cults, fads, philosophical, pseudo-sophical gropings for deeper verities and staying principles, at which, as we are informed, these incursions into the intellectual and religious realms are aiming. The result of this mad onward rush for novelties in the sphere of the mind can not be otherwise than productive of a tremendous superficiality as to the central question, the soul-question, Christ and the Cross. The elements of sorrow and suffering are being relegated to the past by the adherents of these fads and religious

novelties as something not fitting into the social, intellectual, and religious fabric of our modern times. "The new worship of sorrow," as the great German poet terms it, inaugurated in the Syrian hills, and which received its correct interpretation only through Christ and the cross, is being expounded by many of the modern Christians in such a manner that the sin-cursed meaning remains no longer its healing balm, its saving factor. The lack of self-consciousness of sin, that for our shortcomings the Burden-bearer, Christ, passed through the Gethsemane hour of solitude and soul-agony to the agony of body and soul on Golgotha, is the prime and paramount cause of the wrong attitude of many in our enlightened age toward the cross of the Savior.

It may seem to some to be a too pessimistic view to say that many are not holding the correct conception of the cross of Christ, the cross on which He died. "Is it," you may ask, "true that many Christians are playing false in their adoration of Christ, and are not drawing to the cross in the spirit of contrition, with self-consciousness of sin?" It may illumine and cast searchlight rays along the line of our thought in our answer to the above query, when we say: "Why, the pious people, the spiritual lights of the Church in Christ's time, crucified Him." This may seem a somewhat startling statement, nevertheless it is true in every respect, and it certainly is causative enough to induce us to ponder and weigh well the relation in which many of our present-day Christians stand to the cross. It is an incontrovertible fact that the priests and scribes of Christ's time planned His destruction. They were the prime movers in this nefarious undertaking, which culminated in the tragedy on the cross. Who were these priests and scribes? It has always been, even to this day, a pet statement to class these priests and scribes simply as malefactors, and in a certain degree this is correct; but we must not forget they were looked upon as the very best people of their time, and, undoubtedly, in the eyes of the mass of people they were model men. They were the representatives of all that was the best in the religious and civic life of their time. Now these leaders in religious life, these examples of moral life, these guardians of civic Jewish pride, they were the instigators of this mournful event, the death of Christ. I think it is wrong to ascribe pure rascality, void of all



finer moral instincts, to these men. Whilst selfish motives, jealousy, fear of loss of prestige, ecclesiastical pride, a desire to fortify themselves against the aggressiveness of this Religionist, Christ, may have played them false, perturbed their spiritual horizon, and somewhat dimmed their conception of right, still it remains as a fact, the people held them in high esteem. They were the leaders, and certainly they could not have been totally corrupt, otherwise they would never have been able to retain their standing in such a measure. One has said, "It was the rage of the conventional against the romantic," and we think this expresses a great deal of the truth. In a "pious" rage they defended their religious principles, their ecclesiastical traditions, at least so they thought.

This being the case, that these scribes and priests represented the Church in the time of Christ, and what is more, the very best Church of the time, it gives food for serious reflection when we are forced to admit that the Church played a very prominent rôle in bringing about the crucifixion of Christ. Not even the Church was exempt from the just accusation of trampling under feet the divinest gift to man, the Son of God. How could this be possible? Let the history of Christianity answer this question. What do the pages of history relate? Why, they are blood-stained; stained with the blood of just men, persecuted and executed in the name of the Church—a repetition of the tragedy of Christ's time, inasmuch as His followers are crucified by the authority of the Church of Christ. The names of Huss, Savonarola (not to mention the atrocities committed in the name of the Christian Church in the Dark Ages), speak volumes against the organized representatives of the religion of Christ in those days. The massacre of St. Bartholomew, perhaps the most horrible massacre the world has ever known, is another blot on the pages of the history of the Church, when to the fanatic cry of "*Vive Dieu et le Roi!*"—"Live God and the King," men and women were mercilessly smitten down. The Waldenses and Albigenses cry out, telling of persecution and death—all in the name of the then established Church of the time, the recognized official religion of their day.

History has amplified upon this dark point in the history of the Church to such an extent that we need not dwell upon this

phase any longer. What about our times and the Christianity of many in our Churches in this respect? Are there such who would crucify Christ in His followers? Are there none who revolt at the idea of having any one cross their accepted notions of what constitutes Christianity? Has the spirit of persecution, the spirit of revenge in such a case died out? Hardly! We have, it is true, many Churches, some magnificent ones; we are blessed with splendid services, elaborate in every detail, many that are uplifting and beneficial to soul life. The services in Christ's time were also elaborate, uplifting to many, even to the disciples of Christ; yes, seemingly to Christ Himself; for they attended the religious services of their day, and they were often in the temple at Jerusalem. Still amidst all of the temple glory, the elaborate festal services, there was an undercurrent of spiritual misconception, of spiritual blindness; and this current it was that swept away the Master.

How about such a current in our days? Should Christ in His humility, with His sincerity of purpose, with His unflinching devotion to do His Father's will appear in our midst to-day, what would be His reception by many of the very "best people" of the upper class of our times? What welcome would He receive by the representatives of the Church? How would He be welcomed in commercial life? What would be His reception in Legislative Halls, in Congress, in the Senate? Yes, what would be His welcome in Christian families? Then let Him sound the stern notes of repentance, of consecration to God, of suffering for the sake of others, of bearing crosses for the alleviation of the ills and cares of our brethren and sisters; let Him demand that we offer up our lives for the brethren and sisters. I ask what would be the answer He would receive to such demands? Consternation, rejection by Churches into which love of pleasure, worldliness, and materialism have crept would follow His advent. Where clerical inability, narrowness, and bigotry have entered the walls of the Church, whereby the growth of the cause of Christ is checked, and deterioration in many branches of the Church is imminent, there He would be received with a modern version of that heart-rending, Crucify Him! Crucify Him!

I think the work of cleansing many modern temples would be a greater task for Christ than the work of cleansing the temple

at Jerusalem in His day. Is it not a fact that Christ has already been cast out of many Churches, many society circles as an unsuitable Person for our times? Many of the so-called leaders in religious thought class Him as an Extremist, as a Religionist who is dangerous to intellectual and religious development. They want a "scientific" Christ, not a Savior from sin and perdition. Christ is being crucified in our day by many representatives of the Church, by many who are proud to be classed as Church people. Christ's greatest enemies are, as in His time, to be found not only outside of Church connection, but often at the head of Church activities.

Kind friends, the cross of Christ to which we look during the Lenten period and on Good Friday asks us the question, Are we following the cross-bearing Savior? Do we see in Him, suffering and dying on the cross, the One who bears the burden of our sins? As He hangs there in agony, mocked by the maddening crowd, the exasperated enemies, do we behold in Him the divine character bursting in heart with love for His brethren and sisters whom He desires to bring to the throne of His Father? We are sincerely longing for the time to come when Christ shall be recognized throughout the world as the Savior, and strenuous, organized efforts in our day are being made looking towards the consummation of that wish. It will come, this glorious time; for Christ's cause can not fail. It can be retarded by the unfaithfulness of His adherents, but fail, no, never!

Let us hasten the coming of that glorious day by supreme allegiance to Christ, the crucified, by personal devotion to Him who shed His blood for the propitiation of sin, your sins and my sins. In the words of Brainerd let us say: "O that I might be a flaming fire in the service of my God! Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans, to the wilderness; send me from all that is called earthly comfort; send me even to death itself, if it be but in Thy service, and to promote Thy kingdom."

If this spirit is within us, then we are following Christ to the cross, not to crucify Him, but to recognize in the Man of Sorrows our personal Savior.

# The Power of Christ's Resurrection.

AN EASTER DAY SERMON.

REV. A. W. FORTUNE.

*Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed unto His death; if by any means I may attain unto the resurrection from the dead. Phil. 3:7-11 (R. V.).*

*There is a wonderful uplifting power in having fellowship with a great soul.*

It is a rare privilege to be able to come under the personal influence of a great man. Perhaps most of us have known those who have helped us to give expression to the best that is within us. When we are with these people we are inspired to do our best, and we forget the things which are unworthy. We are also helped by reading the story of a great life. Next to the personal friendship of a great soul is the friendship of a great personality, which we have come to know through the pages of a book. If some one had the power to take out of our lives all the helpful impressions that have been made by the men whom we have never known personally, but whom we have come to know through books, there would be a great void.

If weak and imperfect men can exert such an influence for good, what an uplifting power there must have been in personal

fellowship with Jesus! The men and women who left all to follow Him understood what that meant. They were drawn to Him by a power which they themselves did not understand. When the shock of His arrest and crucifixion came they were for a time overwhelmed; but in the experience of the first Easter Day, not only were their old faith and hope revived, but there was born a new faith and hope, which they had not known before. That privilege of knowing Jesus personally was limited to a few people. But we can all know Him in a measure. We can know Him through the story of His life which has been left us, and that story has been the transforming power of nations. We can know Him through the spiritual influence which He exerts upon us. We perhaps do know Him in a measure, and we can afford to make any sacrifice to know Him more fully.

Paul, in his prison cell, looked back over his life before he became a Christian. He said he was a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is in the law, blameless. He once counted these great gain; but he had long since counted them as loss for Christ. He said he counted all things to be loss in order that he might know Christ and the power of His resurrection.

Paul did not know the earthly Christ. He makes but few quotations from His sayings, and he makes but few references to His earthly career. He did not seem to be anxious to know about these things. When Paul had that wonderful experience at Damascus he became convinced that Jesus was living, and that conviction became the center of his gospel. Instead of conferring with those who had been the personal followers of Jesus, he went into Arabia, that he might commune with his own soul and with his newly found Savior. Paul felt that in the risen Christ he had found a force which would conquer not only his own nation, but the whole Gentile world.

*For a life that is great enough to conquer death becomes boundless in power.*

One of the great forces of the Christian religion has been the conviction of the resurrection of its Founder. When Confucius was asked by one of his pupils to tell him about death, he replied,

"How can you know about death when you do not know about life?" In contrast with that, Jesus is represented as saying to those who were troubled about death: "I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die."

Perhaps the story of the life of Jesus would have lived if there had been no Easter morn. Such a life could not easily be forgotten. It had so burned itself into the souls of a few men that they would have been compelled to hand it down to others. But it is the conviction of the Resurrection which has given Jesus a supreme place as a religious Leader. Man can not be satisfied with an existence which is bounded by the present. The beast may be content to feed, fight, and sleep; but whenever man has risen above the lower stages of animal life, the idea of the future has dawned upon him. The divinity within man reaches out after its highest realization. Addison makes Cato say in his Soliloquy:

It must be so. Plato, thou reasonest well;  
Else, whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or, whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the Divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter,  
And intimates eternity to man.

The world into which Jesus came was a confusion of hope and despair. Among His own people the Pharisees hoped for a resurrection, but the Sadducees claimed no such hope. In the pagan world some noble souls longed for a life beyond the tomb, but there was a note of despair running through it all. When the Apostles went forth into this world of longing and of despair and proclaimed Him whom God had raised from the dead, they had a power which shook the Roman Empire. It was the power of an endless life.

*The power of the risen Christ, as Paul experienced it, was twofold.*

In the first place it made the future real to him.



In reading the writings of Paul one must be impressed with his certainty about immortality. It was not a hope, but an assured thing. Paul's body had been weakened by the hardships through which he had passed; but that did not trouble him, for he knew that if the earthly house of his tabernacle should be dissolved, he would have a building from God, a house not made with hands, eternal in the heavens. When Paul was lying in prison, awaiting his trial before Cæsar, the future seemed uncertain; but he was not disturbed, for he felt that death would be gain to him, as it would bring him into the possession of life. Evidently the trial had gone against him and he was awaiting his execution, but he was not troubled. He was not going "like the quarry slave at night, scourged to his dungeon," but he was "sustained and soothed by an unfaltering trust," and he was approaching the end "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." He was approaching the end with even more confidence than that, for it was not a dream from which he would awake to the same old life; it was a dream from which he would awake to life eternal. "For I am already being offered and the time of my departure is come." But there were no fears and there were no regrets, for he believed that henceforth there was laid up for him the crown of righteousness.

In that age of doubt and uncertainty the assuring message of a man like Paul must have exerted a tremendous influence. Paul wanted to go to Rome because he felt that he had a power that was greater even than the Roman Empire. It was the power which came through knowing Jesus Christ and His resurrection. Paul's assurance for himself and for the world was based upon the Christ, who is living through the ages. Paul had believed that the crucifixion of Jesus had been the end of His troublesome career. He had regarded the disciples as either deluded men or impostors. But the Damascus experience convinced him that the crucifixion was but the beginning of the career of Jesus. Paul felt that Jesus had conquered death, and that His life had become endless. And he felt that the Christ who had conquered death for Himself had conquered it for all His children. He felt that death had lost its sting, and instead of its being a dark chasm to be feared it is rather the gateway into life.

The man who thinks can not be satisfied with the view that this life ends all. His logic or his philosophy may lead him to say the soul is not immortal, and he may be satisfied with that doctrine for the sake of argument. But when such a man stands beside a tomb into which a loved one is being placed he will at least hope that his logic or his philosophy is not true. One may deny immortality to be consistent with his living, but when he feels that the sands of his life have almost run their course he is not satisfied with his denial. He longs for something beyond to comfort and strengthen him. The modern world needs to know the power of his resurrection. Ours is a scientific age. Everything is being measured by scientific standards, and old beliefs are cherished or rejected, according as they are able to stand the scientific test. We should never be afraid of scientific investigation, and we should welcome all the light that science can bring. But there are some truths that are too deep to ever be fathomed by man, and even if it is impossible to demonstrate scientifically the immortality of the soul, I believe in it, because I believe in the living Christ. In this materialistic age we need hope as an anchor of the soul. We need a hope that is both sure and steadfast, and which entereth that which is within the veil.

Instead of lingering upon the difficulties which are in the way we would do well to magnify that which does not seem difficult, for this hope grows stronger by exercising it. I have seen it stated that when the first bridge was placed across the Niagara River below the Falls an Indian took his stand upon the bank, placed an arrow on his bow and shot it over to the Canadian side. To the arrow a silken thread was fastened, to the silken thread a wire, and to the wire a cable. Upon the cable's invincible strength the bridge was hung, and over the bridge thousands and thousands of pilgrims have passed in all these passing years. The first arrow across the chasm to the shores of the other world may carry but a tiny thread of hope; but this may be the beginning of a bridge which shall so link the other shore with this that the chasm will practically disappear.

As we look back over our lives we see many hopes that have perished, but the immortal hope grows stronger with the passing of the years. As one looks back along the way he has traveled he

sees the wreckage of many of these hopes, but he sees that these adverse experiences have tended to strengthen his hope in the future. He sees that these earthly disappointments have pulled the anchor a little tighter. This hope is not a will-o'-the-wisp, which will beguile one into the marshes; it is a star which will lead him home. The believer can hope to the end, and then his hope will be swallowed up in victory, "For now we see in a mirror darkly, but then face to face."

Before the time of Christ men had hoped that there was a life beyond the tomb. The Egyptians had their Amenti, and the Greeks had their Elysian fields. But these merely represented the longings of the soul. Humanity had formed one unending procession, leading out into the unknown. But the power of His resurrection has scattered the gloom, for He who conquered death for Himself has conquered it for every man. Before the time of Jesus the whole human race seemed to be shut up in darkness behind heavy bars, which no one was able to open. But Jesus came forth from this prison and unbolted its bars for others. "I am He that liveth, and I was dead, and behold, I am alive for evermore, and I have the keys of death and hades." The power of His resurrection is an immortal hope. The lamps placed in the tombs of the Romans would illuminate the dark chambers but for a day, but the light of that first Easter morn reaches out into eternity.

The power of Christ's resurrection as Paul knew it not only made the future real to him, but it also put a new meaning into the present life.

This power made Paul a new man, and he felt that it would transform the lives of others. "As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Men had the hope of immortality before the time of Christ, but it did not grip their lives. But Jesus brought life and immortality to light. The future became so real that it was a motive in living. When Paul came to know the glorified Christ he became a changed man. His ideals and plans were changed. He was as one who had been dead, and was raised again to life. The things he once considered gain he now counted as loss. He

now counted all things as refuse that he might gain Christ and be found in Him.

If we have been raised with Christ we should walk in newness of life. If we have been raised with Christ we should set our affections on things above, and not on things on the earth. If we have been raised with Christ then He has become our life, and just as the life of the world develops under the power of the sun, so our lives will develop under the power of the risen Sun of righteousness. Easter is the time when the plants and the trees are putting off the dead leaves of winter and are putting on the new leaves of spring. Easter means new life for us. It means that we must put off the dead leaves of the old life, and that there must spring forth the new leaves of the life of righteousness. If we have been raised with Christ we must put off the dead leaves of self and we must take on the fruits of the spirit of Christ.

If Easter is properly observed it becomes a time of spiritual uplift. But if the real significance of the day is lost sight of in the observance it becomes a time of spiritual destruction. Easter day is the culmination of a week of sacred memories, and the one who lives over again those events in that great life will find that his own life has been enriched. The one who has been crucified with Christ and has had fellowship with Him in His sufferings will also know the joy of being raised with Him to a newness of life.

Paul was not content merely to know about Jesus and to know the mere fact of His resurrection. He wanted the knowledge which comes through personal experience. He wanted to know the power of His resurrection. One might know all the facts which have been recorded about the resurrection of Jesus, and yet these facts might not exert any power over his own life. But if one knows through personal experience the power of His resurrection he will become a new creature in Christ Jesus. The men and women of our age need to know this power. There is a tendency to let commercialism and pleasure overwhelm us. We need a power which can liberate us from this bondage. We need a vision of the larger life in order that we may be able to see things in their right relation.

The risen Christ is the power of the Christian life. He stands in the way of our selfishness. He leads in the path of service. The soul that is linked to Him has found an inspiration that is unfailing. Creeds may change, and churches may fall into decay, but the living Christ will remain as the inspiration of His followers. Notwithstanding the materialism of our age, there is no power that is stronger than the power of the risen Christ. This power has made heroes out of cowardly men and timid women. This power has sent men and women into the cold of the Klondyke, and into the jungles of the tropics. This power has tamed the warlike passions of the savages, and made them gentle and kind. This power has transformed the drunkard, the gambler, and the libertine, and made them sober and honest and pure. Men may deny the resurrection of Jesus, but it seems difficult to explain the influence of all these centuries by saying the secret of it all is found in a myth. There is only one explanation which satisfies, and that is, that the Christ who died on Calvary has been living through the ages. When Jesus died on the cross hope died out of the hearts of His disciples. The Shepherd had been smitten and the sheep of the flock had been scattered. These men were timid and cowardly. They were hiding away behind bolted doors for fear of the Jews. But a few days later they came forth into the midst of those who had crucified their Lord, and called upon them to repent of their wickedness. Their courage was born out of a new experience, which was as real to them as was that experience on Calvary which had banished their hope. "This Jesus did God raise up, whereof we are all witnesses." This Jesus whom ye crucified God hath made both Lord and Christ.

The Apostle Paul, from the viewpoint of Festus was a mad man; but from the viewpoint of the Damascus experience he was a man through whom the risen Christ was working out His great plan. We, too, need the power which gripped these men and sent them forth to live and die for Christ. Whatever else Easter may mean to the Christian, it should be a time which shall enable him more fully to know Christ and the power of His resurrection. When this knowledge becomes a personal experience, as it was with Paul, it will so bind the future life to this that death will

have lost its sting. It will so bind this life to the future that many of the things which have absorbed us will have lost their charm. While this knowledge gives us victory, the knowledge is increased by asserting the victory which it brings. That being true, our Easter prayer should be that we may know Christ and the power of His resurrection; and in order that our prayer may be fulfilled, we should be willing to count all things else but loss.



# The Lord is Risen Indeed.

## EASTER DAY SERMON.

REV. J. SHEATSLEY, A. M.

*Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified. He is not here, for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring His disciples word. And behold, Jesus met them, saying, All hail! And they came and took hold of His feet, and worshiped Him. Then saith Jesus unto them, Fear not; go tell My brethren that they depart into Galilee, and there they shall see Me. Matt. 28:1-10.*

The resurrection of Jesus Christ is a historical fact that demands faith. For one thing we must believe that resurrection in order to be sure of it. The fact of Christ's resurrection is often denied. The evidence that supports it is held by some not to be sufficient. Over against such denial the Christian must believe; and he does believe, because he has other evidence than that which is merely historical; he has come to know Christ and "the power of His resurrection." (Phil. 3:10.) The resurrection of Christ requires faith also because it is of vast significance for men. If it

were only an ordinary historical fact it might matter little whether one believed it or did not believe it. But upon that resurrection depends our completed redemption, for "if Christ be not raised your faith is vain; ye are yet in your sins." (1 Cor. 15:17.) Upon that resurrection depends our hope of eternal life, for "if in this life only we have hope in Christ we are of all men most miserable." (1 Cor. 15:19.) Upon that resurrection depends our own resurrection, for the order is, "Christ the first fruits; afterwards they that are Christ's at His coming." (1 Cor. 15:23.) The resurrection of Christ requires faith also because the blessed fruits thereof can be enjoyed only through faith. To deny Christ's resurrection is to deny Christ Himself. To ignore it is to ignore Christ Himself and His redemptive work. In either case one rejects the resurrection of Christ and can not enjoy the blessed fruits thereof.

Let faith then fill our hearts this morning as we stand around the empty sepulcher and say, "The Lord is risen indeed."

On the basis of Matthew's account of the resurrection we may say, in the first place, that there is here *a great manifestation of divine power in behalf of men.*

The earthquake that occurred early on that first day of the week was a manifestation of divine power. An earthquake is, of course, a phenomenon of nature, though to this day a phenomenon that has not been satisfactorily explained; but whatever its explanation, for the Christian it is a manifestation of the awful power of God in the realm of nature, and therefore an evidence of His power also in the realm of spirit. This earthquake furthermore was of special significance, just because it occurred in conjunction with Christ's resurrection. We may not be able to say fully just what the connection was, but that there was a connection the believer does not doubt; neither does he doubt that God is Lord both in nature and over the bodies and souls of men. Again, that an angel of the Lord descended and rolled away the stone from the door of the sepulcher was a manifestation of divine power. The everyday ministry of the angels is already something miraculous; something beyond our senses and understanding. Much more is it a manifestation of divine power and glory when an angel is sent upon a special errand as was this one, not only to roll away

the stone that the women might witness to the empty sepulcher, but also orally to deliver the glorious message that the Lord is risen indeed. Again, that the angel's face was like lightning and his raiment white as snow was of special significance. Men are not accustomed to seeing angels, especially not in form, as this one appeared in. Again, that the keepers of the sepulcher did shake for fear and became as dead men was a further manifestation of divine power. These men were Roman soldiers, and doubtless they were strong, brave men; but here their courage failed them and they became as water. All these things were manifestations of divine power, glory, and majesty. But the greatest manifestation of all, the most stupendous, was the resurrection of Christ itself. Death is overwhelmed by the omnipotence of God, his prey is snatched from his lair and He stands forth who declares, "I am He that liveth, and was dead; and behold I am alive for evermore. Amen. And I have the keys of hell and of death." (Rev. 1:18.)

But what shall we say of this manifestation of divine power? What is its purpose, its significance? For one thing it shows that such power exists. There is a power that can shake the earth, that can clothe invisible messengers in human form and with heavenly glory and send them upon earth; that can strike terror into the stoutest human hearts and that can snatch the prey from the very jaws of death. And not only that, but for the believer there is the conviction that this power is none other than the power of God; God the personal Creator of every living thing, the Ruler of all the world and the Shaper of the destinies of men.

But there is another fact that is, if possible, even more important. The manifestation of divine power in connection with the resurrection of Christ shows that God uses His power in behalf of men. That earthquake showed that no power in nature can prevent God from carrying into effect His beneficent plans; those terror-stricken Roman soldiers show that God has in derision all human schemes, counsels and raging whereby they would seek to circumvent His power and grace; that heavenly messenger shows that the invisible world of spirits must work together with nature for the rescue of men from the power of death. All these events took place in behalf of the resurrection of Christ, but the

resurrection of Christ was in behalf of men. Here, then, is a great truth, a great fact for men to lay hold of. We constantly see about us exhibitions of God's almighty power; we feel it in the earthquake's tremor; we see it in the storm's fury; we witness it in the lightning's flash and the thunder's roll; we are made aware of it by the power of disease and in a hundred other ways. What fear would seize us if we knew that this power was in the hand of a blind fate, or of a wrathful, vengeful God? Whither could we then flee for succor? But when we are assured that it is the merciful God who wields all this power, and that He wields it in our behalf for our everlasting salvation, then we lift up our heads and take courage; none of these things move us, for God Himself is our refuge. But the enemies of Christ—let them fear. Ye men who gather about the simple story of Christ's resurrection and deny it, ye that guard His sepulcher as though the Christ still lay there in the embrace of death,; ye that deny that He lives and rules and saves men,—fear ye, for He lives; yes, lives with all the power manifested at His resurrection in His own hand, ready to be wielded to the everlasting destruction of His foes.

In the second place, the resurrection of Christ is *the occasion for man's greatest rejoicing*.

In certain respects the women who came early to the sepulcher had the same reason to fear because of the presence of the angel as the keepers. They witnessed the same sights as did those soldiers, and being defenseless women they had even greater reason to fear. But to the women the angel said, "Fear not." Why did he thus allay their fear, but leave the guards to cower in their agony of fright? To answer that question is to say, why at the second coming of Christ to judgment some will lift up their heads and rejoice, "for their redemption draweth nigh" (Luke 21:28); while others will say to the mountains and the rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:16-17.) Those women were there for a different purpose from that of the men; they were there on an errand of love, while the men were executing the mandate of wicked hate; they were there ready to hope and to believe, while the men represented those who had closed

their heart and ears to every evidence of the Messiahship of Christ. Therefore the angel said to the women, "Fear not," while the men were left stunned and confounded in their blindness.

Nor did the angel speak in vain; neither did the women hear in vain, for their hearts were filled with joy. They also feared; that was natural, for their faith was weak and they were still sinful. But that fear was only transient, only a momentary shock. Love soon cast out fear and faith soon taught them that the heavenly messenger was there to bless, not to curse; to bring good news, not to pronounce condemnation. How like the scene upon Bethlehem's plain when the shepherds were "sore afraid" at the angel and the glory of the Lord, but were instantly pacified with the message, "Fear not, for behold I bring you good tidings of great joy."

This company of women found rejoicing because their hope had been centered upon Jesus, and because by the angel's word, "He is risen," that hope was again revived. They had not fully understood the words and teachings of Jesus, nor His works. They, with the rest of the disciples, were waiting for the kingdom of God. But that kingdom as Jesus revealed it in His teachings and represented it in His works and life, and especially in His death, did not coincide with their own ideas and expectations. It was a sad disappointment, therefore; yes, a terrible shock, that their loving Master was crucified. Those hopes that for three years had been growing were suddenly blighted; those expectations of future glory and greatness that had been reared up were in a day dashed to the ground. O, what sadness, what gloom, what sorrow in that disciple circle! Yet withal there was some hope left; the bruised reed was not broken, the smoking flax not quenched. There was still a waiting for the word of fulfillment. Even if it is said that they did not believe, yet they were ready to believe so soon as the glorious fact of the resurrection was announced. That's the great difference between some men and others; some will not believe, others are ready to believe so soon as the light shines in upon them. Such were these women; such were all the disciples; some like John, at the first evidence; others like Thomas, not until the last proof had been offered. So soon therefore as these women saw the empty sepulcher and heard the words, "He is risen," their



hope took wings and bore them up. And it was like the bursting forth of the sun after days of cloud and gloom. Not until those sainted women entered the portals of Paradise itself did occasion of such rejoicing present itself again.

Here, too, is the source of all our rejoicing. Our hopes are grounded upon Jesus Christ. Nowhere else do we find any comfort. Even over against mere earthly dangers Christ is our refuge. As He healed the sick, fed the hungry, and stilled the tempest while here upon earth in the flesh, so is He still the Lord that healeth us. Neither earthquake nor storm, neither the pestilence that walketh in darkness, nor the destruction that wasteth at noonday can harm us when Jesus is our Friend. But it is over against sin and death and hell especially that Christ has become our refuge. Our sins can not condemn us, for He has fully atoned for all our sins, and "there is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1.) We are free from condemnation, not because we have committed no sin, for we have; not because sin is not sin, for sin is exceedingly sinful; not because we have laid our sins aside, for we are still weak and sinful; not because we have merited forgiveness, for we have merited nothing but God's eternal wrath; but we are free alone because the Son has made us free, and therefore we are free indeed. (John 8:36.) Not only are we free from the guilt and condemnation of sin, but we are even righteous in the sight of God. Christ fulfilled all righteousness for us, and through faith that becomes our own. God sees not our sins and unworthiness, but the merits and worthiness of Christ. That alone is our justification before God; not our own works nor holiness of life. Nor is that all; Christ has also given us the Holy Spirit to dwell in our hearts to keep us in the faith and to lead us in the way of holiness. Christ it is then who has made us sons of God and heirs of everlasting life; and therefore do we rejoice.

But all this is so because Christ lives; for "if Christ be not raised your faith is vain; ye are yet in your sins." No redemption has then been accomplished, no kingdom of God established here upon earth. All the teachings of Christ, all His works, all His promises of future glory, fall to the ground as untimely fruit. Just that was the fear of the disciples when Jesus was laid in the



grave, that there was now an end to all their hopes and expectations. Even more, that He whom they adored and worshiped must have been an impostor. "Said we not," may the enemies of Christ have said, "that He is not a prophet, that He is a sinner, that He is in league with Beelzebub?" But His glorious resurrection on the third day, as He had said, shut the mouth of the accuser and sealed the lips of the blasphemer.

So there is rejoicing to-day, too, because Christ lives. The angel's greeting of peace upon Bethlehem's field would be mockery to the world if the angel on Easter morn had not said, "He is risen;" the gloom of Good Friday would still be a pall upon all the earth if the Sun of righteousness had not arisen on that third day. That Christ lives certifies the atonement of our sins. If death could have held Him, the life He gave would not have been a sufficient sacrifice for sin. But death held Him not, therefore do we know that He is the Lamb of God that taketh away the sin of the world. That Christ lives certifies our justification, for He "was delivered for our offenses and was raised again for our justification." (Rom. 4: 25.)

We know that His fulfillment of the law and of all righteousness was complete in the sight of God, and that in Him we are therefore fully justified before God. That Christ lives assures us of victory over death. Of His own will Christ laid down His life for us, but of His own will He took it up again. Therefore we say, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 54, 55.) That Christ lives assures us also of our final victory over Satan; for if Christ defeated Satan in life and triumphed over him in death, how should He not living and reigning deliver us from the devil's power, who put our trust in Him? That Christ lives assures us of our own resurrection, for Christ is the first fruits, but we shall follow Him in glory. In one word, the raising up of Christ by the glory of the Father (Rom. 6: 4) assures us that the whole work of redemption through Christ has been accepted at the court of heaven as complete and perfect, so that we have a foundation sure and immovable upon which to build. For these reasons do we say that the resurrection of Christ is the occasion for the greatest rejoicing among men.

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In the third place, the resurrection of Christ *affords us the opportunity for the greatest service.*

When God makes us partakers of some great blessing He expects us to share it with others. "Love thy neighbor as thyself" implies that. To refuse to do so is the essence of selfishness. The greatest good for the disciples at this time was the word that Jesus was risen. Remember, they had left all to follow Him, all their hopes and expectations for the future centered upon Him. But all these, their hopes, were dashed to the ground when Jesus gave up the ghost. Now, however, they instantly revive; yes, soar higher than ever; there is no limit now to the possibilities of that kingdom which they have chosen. Therefore should they be the messengers of Christ to all the world to tell all nations, Jew and Gentile, that there lives a Savior able to save even unto the uttermost.

The women early at the sepulcher first learned the glorious news. It came to be their duty, first of all, therefore to bear the news to others. Therefore the angel tells them to go quickly; lose no time, do not keep them in suspense; bring them the light, the cheer that their hope may revive. Doubtless this was the greatest work that these women at any time were permitted to perform—to tell that despondent disciple circle that their Master lives. What a blessed service! And what pre-eminence in love and devotion to the Master has the woman not gained by being first at the sepulcher and first to bear the message that the Redeemer lives! Need we wonder that they had "great joy" when they ran to bring His disciples word?

But this service we are all called upon to render, of course not just under the same circumstances. There is no company of men here cast down because the Savior has been slain and does not live again. There are such as deny His resurrection, but for them Christ is no Savior, and hence they have no sorrow. But there are multitudes cast down under the weight of sin. Many know it not, and yet their sins are upon them. They need to be told—their conscience needs to be awakened, their sins need to be pointed out that they may see and feel and cry out as did the psalmist for God, for the living God, and that they may then be brought to the Redeemer that lives to make intercession for them. Many know their

sins and feel them, in a measure at least ; but they have not found redemption yet ; the peace of God which passeth understanding has not yet filled their hearts. There has been no Philip yet to bring them to Jesus, no women to tell them that the Redeemer lives. Shall not we go upon this errand, go quickly and lose no time ? Is it not our greatest joy that the Savior lives, and if that is our greatest joy will it not be their greatest joy likewise ? And if it is our greatest joy and their greatest joy, where is there a greater service that you and I can render ? O for more of that spirit of self-sacrifice that we see in the disciples who left all to follow Him ; of those women who with their ointment of love were early at the sepulcher ; yes, of Christ Himself who tasted death for us, that we might live ; for more of that self-sacrificing love in these days of worldliness and selfishness, in order that all the earth might be full of Easter messengers, bearing to others the welcome news that He is not dead, but lives, lives to save all who come to Him !

# The Service of Humanity.

## DEDICATION OF THE DEACONESS HOSPITAL.

REV. J. U. SCHNEIDER, PH. D.

*What I have, that give I thee.* Acts 3: 6-7.

THERE is a vast diversity of opinion with regard to the existing conditions in the world. Some of our friends never miss seeing the dark aspect of life. They are forever painting the world in dark colors. They are never happier than when they succeed in making themselves and others feel most woefully miserable. We call them pessimists. They are fully convinced that everything is as bad as it can possibly be, yet by a method of reasoning, adapted especially to their purpose, they maintain that the world is continually growing worse.

There are others, however, who are opposed to this view of life. They always succeed in seeing the bright side of things. They are convinced that the universe has been well and wisely arranged. They are in a measure contented with the present condition of things, and look hopefully to the future for still better times to come. We ask them, "Is the world getting better or worse?" and they answer without hesitation, "The world is getting better." "Of all the centuries the world has ever seen this is the best century; of all the decades of this century this is the best decade; of all the years of this decade this is the best year, and of all the days of this year this is the best day. To-day is better than yesterday, and to-morrow will be better than to-day." That is the language of the optimist.

We will evidently come nearest the truth if we take our position somewhere between these two extremes. The condition of affairs in the world is not so bad that it could not be worse, nor is it so good that it could not be better. Despite all that is beautiful and grand in its inspiring, ennobling influence in the world, it is

clearly evident that the world in many respects resembles a hospital. Go where you will and you will find broken hearts in need of comfort, wounds to be healed, crime and lawlessness to be combated, the poor who need assistance, and the weak who need support. Humanity needs a physician—a helper. Even in the old dispensation the God of Israel says, "I am the Lord that healeth thee." (Ex. 15: 26.) And when the fullness of time came God sent forth His Son "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61: 1, 2.)

Jesus also sent forth His disciples to be healers—physicians—in this great hospital of suffering humanity. We find Peter and John actively engaged in this business. They went up together into the temple to pray. They find a lame man at the gate of the temple asking alms of them that enter into the temple. Then Peter said, "*Silver and gold have I none; but what I have that give I thee; in the name of Jesus Christ of Nazareth, Walk.*"

Permit me to congratulate you, my friends, as being such as are also engaged in this business. You have dedicated this building, which has cost you so much labor, time, and money, to the service of suffering humanity. May it ever stand as an eloquent testimonial of the charitable enterprise of this community, and may this hospital be a source of unceasing blessings to the unfortunate sufferers who shall dwell within its walls. May this institution be an incentive for the people of this city for doing good for the sake of doing good. This institution will offer an opportunity to any and all to engage in philanthropic work—that will prove a blessing both to him who receives the service as well as to him who serves.

But it seems to me that in dedicating this building it is important and eminently proper and necessary that we should dedicate ourselves to the service of humanity. Consecrated hearts and willing, skillful hands and intelligent minds must be dedicated to the service of God and humanity if the good work for which this hospital has been built is to be carried on with any prospect of success.

There is a class of would-be philanthropists and reformers that busy themselves with pointing out the unfavorable condition of our

time, and then lament that there is so much sorrow and distress in the world, but they do not turn a hand to better the conditions. They speak very eloquently of what should and what should not be tolerated in a Christian community, but they never make an attempt to bring about a desired change. We can not number the apostles of Christ with this class of reformers. John and Peter saw the suffering of the lame man at the gate of the temple and healed him in the name of Jesus. We have not done our duty if we simply behold the evil in the world. It is our duty to do all we can to make the world better, wiser, and happier. *We are to be physicians and healers.*

This institution offers a splendid opportunity. It is called a Deaconess hospital. As such it appeals to those noble-hearted women who are able to pass beyond what they share with the lower orders of creation, and soar to those regions where, as intelligent, God-knowing servants, they are ever ready to do good to all men, in universal good-will. The Deaconess is generally compelled to say with John and Peter, "Silver and gold have I none." But the true Deaconess has what is worth infinitely more than silver and gold. She can give the service of love. She consecrates herself to this service and says, "What I have, that give I thee." She takes the pledge of obedience, willingness, and faithfulness, after having been thoroughly prepared for the work. She offers her service as a service to Christ. This is the underlying principle. The Deaconess measures its love to humanity by the love of God to a sin-stricken world, and offers its service for Christ's sake.

Here is your opportunity, young Christian women, to enter the service of your Master. We do not wish to make nuns of you; no, not even Protestant nuns, but we appeal to you in the name of the Master that you consecrate yourselves to His service as He may direct you, for whatsoever you have done unto one of the least of His you have done unto Him. The Deaconess hospital also appeals to the physicians of this community. The doctors often come in for a great abundance of unmerited abuse in connection with hospitals. I have often met people who say, "The hospital is a good thing for the doctors; they get all the benefits of the hospital." The physicians are sometimes criticised most unmercifully for asking the community to offer better facilities



for the practice of their profession. They are often accused of being actuated by selfish motives. This is unfair; it is unjust. Any advantage the doctors may have in the treatment of disease reverts to the advantage of the patient. The doctors, as a rule, are also compelled to say with John and Peter, "Silver and gold have I none," but they are usually willing to offer their skilful service. They say, "What I have, that give I thee."

It would be expecting too much of the doctors to build their own hospitals. They haven't the means to do so. And in such cases where they have the means you eventually pay more for the hospital than if you had built it yourself. But after the hospital has been built they offer their service and, if a delicate operation is to be performed, or if you are to be taken care of during sickness, you have the advantage which the splendid facilities of a good, well regulated, and thoroughly equipped hospital offers. "But," you say, "I must pay the doctor for his services just the same." Yes, you pay him just as you would if he treated you at your home; but you are paying him for services rendered under more favorable circumstances and better prospects of good results than if you were treated at your home.

Some people seem to think the hospital is a "fine snap" for the hospital staff. Just how this should be the case no one has clearly shown. All the advantage that the members of the staff have is the advertisement they get in being placed on the staff, for this they are obliged to treat the charity cases free of charge. No matter how many charity cases there may be, no matter how difficult the operation to be performed, no matter how long the charity patient may need the services of the hospital physician, he offers his services absolutely free of charge. That is the service he tenders for being put on the staff. The hospital staff physicians, however, are not the only ones who may take their patients to the hospital. Any reputable physician may take his patients to the Deaconess hospital and give them the advantage of hospital facilities. Here the physician can put forth his best efforts with the best possible prospects of good results. While the community offers better facilities to the doctors to practice their profession, the community in return receives the best possible service, under the most favorable circumstances. Who gains the greatest advantage?

I dare say the sufferers of your community, and how soon any of us may be in need of the physician's skill and the facilities of a good hospital none can tell.

The Deaconess hospital also appeals to the pastors of this community. If the words of the Apostle, "Silver and gold have I none," apply to one class of professional men more than to any other, it is the preachers; but if there is any class of men that should distinguish themselves as being especially willing to support a work of mercy and should be ever ready to join in the declaration of the apostle, "What I have, that give I thee," it is the pastor. The pastor may not have money, or comparatively little of the so-called "filthy lucre," but he has what is its equivalent, or more, he has time, he has influence, he has experience, he has culture and intellectual attainment, which he can dedicate to the good cause.

The Deaconess hospital must, above all, be a Christian institution. Your pastors are to be the guardians of this institution, and press upon it the indelible stamp of Christian principle. You can encourage young Christian women to enter the work. You can contribute to the success of the work in offering your assistance in the training school of the deaconesses, and in your prayer for the successful accomplishment of its work of charity. This institution offers a splendid opportunity to the pastors to unite in a work which appeals to every one who has the welfare of his fellow-men at heart.

The Deaconess hospital also appeals to the business men and professional men of means. There are, no doubt, men in this city who can not say, "Silver and gold have I none." If they are truthful, they will say, "I have silver and gold." Now, if I could get them to say, "What I have, that give I thee," I feel sure I would be doing the cause a good service. And why should not those who are more fortunate than others be considerate for the welfare of those who are less fortunate? Many of you are very busy men, too busy to devote much time to this institution, or you are not in a position to help it along in any better way than by offering a donation.

You do not wish to pass from this world without leaving "footprints on the sands of time." Some men seem to be afraid

they will be forgotten when they have passed away, and they provide for the building of monuments on their graves. Their names are chiseled into the hard marble; if, however, you have not written your names on the hearts of your fellow-men by acts of kindness your name will be forgotten, no matter what the letters on the marble stone may proclaim.

Some of you have lived in this city for many years and you are justly proud of your city with its institutions of learning, its schools and churches, and various other benevolent institutions. Now you are asked to add another star to the bright galaxy of your achievements—you have added another. It now devolves upon you to sustain the institution, and to make it one of which your city may ever be justly proud.

And now, finally, let me make another appeal. I appeal to the entire Protestant Christianity of this community, without distinction of creed or denomination; to the old and to the young, to the rich and the poor, to the men and to the women, to the boys and to the girls, to those that speak the English language, and those that speak the German,—let me appeal to you to show forth that unity of spirit which this institution deserves. A criticism which is often made, and with much evidence of the correctness of the criticism, is this: "Protestant Christianity is so hopelessly divided and split up that it is impossible for its members to unite in concerted action for the accomplishment of any good project." This by no means reverts to the credit of Protestant Christianity. We should be able to unite and work agreeably in the achievement of any good cause, and in what line of action do we find a better opportunity to do this than in building and supporting a Deaconess hospital?

The Church is that institution which manifests the highest interest of man in man. It unites all the elements involved in social organization, and emphasizes love as the supreme obligation. Why should it not be possible for all the churches that subscribe to this obligation of love to work in concerted action to accomplish a work of love? Love to one another is the test of the discipleship of Christ. The world is to know the disciples of the Master in this, that they love one another. May the Protestant churches of this city be united in this love, and it will not be dif-

ficult for them to consecrate themselves to this labor of charity and manifest this love in the consecrated action of carrying on a work of love.

When the immortal President made that memorable address at Gettysburg in commemoration of the fallen heroes who had consecrated the battlefield with their blood he stirred the hearts of his hearers by declaring that the people assembled for the consecration exercises could not consecrate that ground, for it had been consecrated by loyal, self-sacrificing patriotism. That it was necessary for the citizens of the country to be consecrated,—consecrated to that exalted loyal patriotism which had been shown by those who fell in defense of the Union. We have to-day consecrated this hospital. What does this mean? If I can interpret aright the admonition which this institution to-day addresses to you, it is this: Consecrate yourselves to the cause for which the Deaconess hospital stands, and be united in showing forth your Protestant Christian loyalty by declaring with consecrated, firm determination, “What I have, that give I thee.” Amen.

## Dedicatory Sermon.

DEDICATION OF MENNONITE CHURCH, TRENTON, O.

REV. J. W. KLIEWER.

*"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up."* Acts 1:1.

WE have met here in this afternoon hour for a dedicatory service. A dedicatory service is a declaration of the purpose for which a structure has been erected. By this service this afternoon we are here to declare the purpose for which this building was erected. Inasmuch as the object for which this building was to be erected has undoubtedly been quite clear in your minds from the very first inception of the plan to build, it would seem almost needless to give expression to any dedication sentiment to-day by means of special formal services, especially since hundreds and thousands of buildings have been built and dedicated for the same purpose for which this building has been built and dedicated, and especially would it seem of but little consequence what one might have to say upon this occasion who has been but a distant observer; but in spite of these things I do not esteem the duty that devolves upon me this hour as lightly as that.

Answering the question, what purpose a church building is to serve, is really tantamount to answering the question, what purpose the Christian Church is to serve. But this answer is to be found in the Word of God. The minister who preaches a dedicatory sermon need therefore not be so very much concerned whether or not he knows the details of the purpose of those who built the building. On the other hand, the hearers of a dedicatory sermon need to look upon it as a declaration of the purpose for which the building was erected, only in so far as it accords with what the Bible teaches on the question of what object is to be attained through the Christian Church. But how will we get at

this teaching of the Bible? Different persons may have different methods of procedure. These methods, though differing from each other, must, however, if they are safe methods, lead to the same results. I mean, with your indulgence, to employ the method of following up the thought suggested by our text.

Luke, the sacred writer, in introducing his letter to Theophilus, the letter we usually call the Acts of the Apostles, calls attention to his Gospel, and says in it he has portrayed the beginning of the deeds of Jesus Christ, and recorded the beginning of His words. Luke does not mean to imply by these words that he has given us only the first events in the life of Christ, leaving the last ones unrecorded, for Luke's Gospel, in common with the other Gospels, gives the most detailed record, not of the first, but of the last part of the active ministry of our Savior. And he specifically states in our text that this beginning lasts "until the day in which He was taken up." The thought implied is that our Savior's work was continued after His resurrection. But how was it continued? Reading the Book of Acts suggests the answer. It was continued through the activities of His Church, His followers. Read what Peter says in his address to the multitude after having healed the lame man at the temple gate and you will notice he ascribes the deed to Jesus, looking upon himself only as an instrument. After the apostle's imprisonment for this the Church betakes itself to prayer and petitions God that to quiet these threatenings "signs and wonders may be done by the name of Thy holy child, Jesus." Saul of Tarsus persecutes the Church, but the voice that says, "I am Jesus," also says, "Saul, Saul, why persecutest thou *Me*?" Peter finds Æneas at Lydda, who had for eight years been a paralytic, and he says to him, "Æneas, Jesus maketh thee whole."

The Apostle Paul reiterates the thought in his epistles that he is to be looked upon as doing the work of Christ. Jesus surely ratifies such a claim even before it was made; yes, He even says plainly that as long as He is in the world He is the Light of the world, but then also tells His disciples that they are the light of the world. Mark in the first verse of his Gospel also may hint that his book gives but the beginning of the deeds and words of Christ. The Christian Church, not only of the Apostolic Age,



but of all times, is to continue these words and deeds. Therefore if we would see what it is the duty of the Christian Church to do and teach, we must see what Jesus began to do and teach. To do this exhaustively is not possible within the brief time at our disposal to-day, but a line of thought may be started that may lead to further study.

1. I hold in my hand a so-called Red Letter Bible. Taking the record of Christ's life as Luke gives it, I find that the first recorded words uttered by Jesus are those which He spoke to His parents when they had lost Him at that Passover celebration in Jerusalem and found Him again among the doctors asking them questions that astonished them. The words, "Wist ye not that *I must be about My Father's business*," give the program of His life. The realization that this was His life's work came nearly two decades before. He had completed His preparation for it. Is not this that for which every church in Christendom should stand? The church we are dedicating to-day is to be dedicated to the Father's business. The Father's business is the winning back of His wayward children through His Son, Jesus Christ. Am I giving utterance to pessimistic views when I say it is a lamentable fact that some churches to-day are not used for the promotion of the Father's business at all, and others are used for that purpose only in part? Would to God such a statement resulted only from a morose view of things; but it does not. There are churches, both large and small, to-day in which not much else is found than the mental feast of eloquence and literary polish, the good cheer of the club room, and the business acumen necessary to keep the machinery going. Even as early as the days of our Master it was so easy for things to slip into the Father's house that were not at all conducive to the Father's business. Stern rebuke and even the scourge were employed by the Master to drive these out. Jesus began to be about His Father's business, gently where possible, sternly where necessary. Every Christian Church worthy of the name must continue in this course.

2. The second red letter place, not recorded in Luke, but given in Matthew 3:15, is the answer He gives John at the Jordan when the latter refuses to baptize Him. "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." This is a

passage in the Bible that has called out the ingenuity of commentators, but whatever its proper exegetical explanation, one thing seems quite sure, namely, that Jesus by being baptized put Himself in a light before the world, temporarily, worse than He deserved, and this for His work's sake. Every church, every Christian trying to continue Christ's words and deeds must be so eager in the fulfilling of the duty of love that we do it even though we lose in popularity. There are churches and Christian individuals that have lessened their power to oppose evil merely because they have courted the favor of the crowd that had it in its power to applaud or to hiss, to court or to scourge, to crown or to crucify. But they will find out, as many before them have done, that nothing makes so unpopular as does striving after popularity. My prayer for the Trenton Mennonite Church is, that it may never sink to the very little occupation of courting the favor of any class, however respectable that class may be, but that if saving souls and standing for the truth will demand it, it will be ready to forfeit even some of the honor to which it is legitimately entitled. For, after all, such a forfeiture can be only a temporary one.

3. Then after this word of our Savior, spoken at the time of His baptism, comes the series of words spoken at the time of His temptation in the wilderness. The experience of our Savior in that temptation proves how subtle the tempter's arguments are. If you analyze the temptation you will detect that the first two assaults in the temptation are attempts of the Evil One to argue expedience as the reason why the things he wants the Savior to do, things not wrong of themselves, are not wrong just now, only one is a thing always wrong, and for it the devil quotes no Scripture. The devil tempted Jesus to use His power of working miracles for His own personal advantage, whereas it had been given Him to assist in saving the world. He further tempts Jesus to win the applause of the multitude by challenging His Father to give Him miraculous protection when it was not at all necessary. In the last temptation He is to pay homage to evil for the purpose of gaining power. How was it possible for Jesus to withstand these wiles of the Evil One? He knew His Father's will from familiarity with Scripture. Is it a far-fetched deduction to say that if the Church is to continue the words and deeds of Jesus

it, too, must emphasize becoming familiar with God's will as it is revealed in His Word? The same assaults are made on the Church to-day. She is tempted to use her God-given powers to gratify her own needs, instead of helping others by their use. That is why our missionary efforts, both home and foreign, are so half-hearted, though the Macedonian cry comes from millions in heathen lands, and the request, "Sirs, we would see Jesus," is repeated in a multitude of languages in our own land. How will the Christian Church resist this temptation to self-indulgence, religious self-indulgence though it may be? By finding out what God's Word teaches on these points.

Those arrangements in our churches that lead us into the thought of the Bible need renewed attention. The second temptation is one that the Church experiences repeatedly. I shall touch on religious inactivity later on in my remarks, but the opposite sin of zeal without knowledge needs warning against as well. I fear that much of the enthusiasm at some of our revival meetings is a challenge to God, that by a striking miraculous interference He shall save those whom we have cast over the brink of destruction by criminally neglecting their religious education, though it took persistent effort and consistent living. Much of the neglecting of one's sick in the interest of so-called divine healing is but a yielding to this species of temptation. The more recent fruit of this seeking after a sign is the craze of the speaking with tongues movement. What will save us from such religious mountebanks? Knowing not only the letter, but also the Spirit of God's Word. The Church of to-day must also expect the temptation to bow down to certain forms of evil for the sake of enhancing its influence with certain "classes." And does she not yield to this temptation? What else could her compromise in some sections with certain forms of evil mean? There are communities where ministers have quit saying anything against the sin of greed, because their salaries come from coffers filled with ill-gotten gain. Some pulpits have become silent as the tomb on the dangers of popular amusements, because the persons whose favor they court are exceedingly fond of the playhouse, the card table, and the dancing floor. A great many churches, though with a guilty conscience, have ceased raising their voices against the spirit-sapping influence

of organized secrecy, lest Masonry, with its kindred, though somewhat mongrel brood, would turn them a cold shoulder. Church members whose personal habits may be above reproach supinely yield to the political dictates of the liquor interests, merely because some day they will want political support. Frequently this compromising attitude toward these and other evils results from a lack of conviction that a lukewarm position is nauseating to the Lord, and this lack of conviction is rooted in ignorance regarding the teachings of God's Word. Let it therefore be repeated, the Christian Church as the institution that is to continue the words and deeds of Jesus is tempted as He was, and it will successfully combat these temptations only in so far as it knows the Father's revealed will as He did.

4. The next incident in the life of Christ that helps us to outline the duties that should devolve upon the Christian Church is the calling of His disciples as we find it in its repetition and deepening of significance at each successive call. The record of the first calling of the first disciples has three suggestive sentences of our Savior: 1. What seek ye? 2. Come and see. 3. Follow Me. The Christian Church, too, must detect that there is a longing, a seeking in the heart of every one who is not yet following Christ. It must feel certain that it has a power at its disposal the exercise of which will invite and convince him who comes and sees. It must live a life so pure that no scruples of conscience cause it to hesitate in the invitation, "Follow Me." But let us notice another thing. The disciples of Jesus have no sooner become His followers than they feel the impulse to work for Him, to go and win others for Him, or, if we would use a present-day phrase, to do personal work. Later He tells them He will make them fishers of men. This impulse and mission to work is noticed not only in the apostles, but in the Seventy sent later, and even in so unpromising a convert as the Samaritan woman at Jacob's well. Is not that suggestion sufficient that the Christian Church should be an institution that puts its members to work? Perhaps a better way of putting this thought would be to say that the Christian Church will have such a spirit prevailing in it that will impel its members to go out and win others for Christ. A church member whose religion finds no other expression than regular

church attendance, saying of daily prayers and reading of God's Word and a life in conformity with the standards of morality, may well question the reality of his membership in the body of Jesus Christ. A consuming desire to help men and women in finding Christ will suggest to every Christian, of whatever talents, some way of active participation in the great work the Lord has left for His Church to do. Whenever a church has degenerated into an institution whose members let its preacher do all the work while they merely behave, say a few flattering words about his fine sermons, pay the running expenses of the church, and keep the wolf from the minister's door, then that church might as well close its doors and God's kingdom would not be much the worse for it. One of the characteristics of the Church succeeding Jesus in His work is every member of it forever actively engaged in His work, the work of bringing men and women to Christ.

5. Soon after the calling of the first disciples we find our Master at a wedding. Some persons seem to look upon this visit of our Master as quite incongruous with His mission on earth. But such a view only proves how poorly Christ's mission is appreciated, or how imperfectly the importance and sacredness of the state of matrimony is understood. I can not understand it otherwise than that Jesus, though not diminishing by His presence the innocent good cheer upon this happy occasion, nevertheless gave it a solemnity and a sacredness that it would otherwise not have had. Has the Christian Church any duty toward that institution upon which is based all well regulated family life? It most assuredly has. And what a field there is in this direction for the Church to exert its influence. Surely here is an institution of divine ordaining that needs its solemnity and its sacredness emphasized anew. And who will do it if not the Church? Not that we want to attempt the ridiculous undertaking of casting a funereal gloom over a wedding festivity, but without doing this we can and should emphasize that a *holy* state is not to be entered frivolously. Statesmen and sociologists and moralists are alarmed at the fact that in the average community in our country there is one divorce to every eight marriages. Various expedients to check this downward drift have been suggested. The one meeting with perhaps the most favor is the enactment by our different States of uniform laws



regulating marriage and divorce. Far be it from me to belittle any such movement. I wish such a law were on our statute books to-day. But I feel quite convinced that such a law alone would prove quite futile to correct this evil. What we need is to get back to the view that matrimony is a holy state. But to do this we will have to raise the preliminaries to wedlock on a higher plane. Love affairs will then have to be entered more seriously and cease to be a mere joke, for any real love affair is but the bud of which the full-blown flower is married life, and any love affair giving fair promise to develop into anything else deserves to be nipped in the bud. Breaking of engagements will then be a life and death matter. These are, of course, matters rather delicate to be directed; but that is the very reason why they should be in careful hands. And the Church should not avoid this duty simply because it may have some unpleasant features about it.

6. Upon another occasion we find Jesus in the temple cleansing it of the pollution that had come to it through the introduction of unholy trade. This trade had been introduced under the supervision of high officials of the Jewish Church, and had the sanction of long standing. And yet it was wrong. So the Church to-day will perhaps detect things that have the sanction both of high officials and of long standing, but nevertheless are wrong. It then becomes the duty of individuals, or individual churches, or denominations, to oppose these wrong tendencies. We are lamenting the fact to-day that the Church shows such a slow numerical increase. But there have been times when the rapidity of its increase proved dangerous to it. In a great many Church histories, perhaps in the most of them, Constantine the Great's uniting with the Church, or rather his proclaiming it the State religion, is hailed as a most fortunate event in the history of the Church. Similarly, Charlemagne's connection with the Church is interpreted. This interpretation was either shared, or at least unattacked, for centuries, so that some of the unscriptural things that crept into the Church through the influence of these men remained there unchallenged. Constantine did not only retain a good many heathen customs in his private and public life, but did not receive the sacred rite of baptism until shortly before his death. Charlemagne was so little imbued with the gospel spirit that he tried to force the



conquered Saxons to an acceptance of Christianity by having them driven into the river at the point of the sword, and having water thrown over them by scoop shovels, imagining that thus they had the rite of baptism administered to them. Both of these men led to a connection between State and Church that has been a damper to spiritual growth in the Church for centuries, and that was left unshaken by the Reformation. The Church of our own country finally gave the best demonstration that even as regards its relation to the State, the Church should be an *ecclesia*, an institution "called out." But there was another matter in which the Church got mixed up with the State in those times of martial activity under Constantine and Charlemagne. That was that it forgot the fact that its Founder was the Prince of Peace, and permitted itself to be inveigled into the support of the ambitious schemes of the State, even by resorting to carnal weapons. Yes, such a hold did this view get of the popular mind that whenever some ambitious ruler got jealous of the domain of a neighboring ruler and wished by force of arms to compel that neighbor to cede part of the territory to him, he needed but give the word and soon prelate and priest and preacher would talk to their flocks of the sacred duty of supporting the sovereign to the last drop of blood in their veins if need be. But at the same time the same Christian duty was being urged to win recruits for the rival army. So deep-rooted have these unchristian views about patriotism become that the laudable movement towards international arbitration finds opposers, not only among those whose profession is war, but also among those who profess to be followers of the Prince of Peace. The long good standing that this principle has had in the Church and the great names to be found among its supporters are often cited as reasons for its continuance. But when the Lord cleansed the temple He cleansed it of just such things that had great names to back them and many years of practice to excuse them. Parts of the Church universal must generally take up the fight alone against an evil that has crept into the Church, and there will always for a while be an array of great names against such a fight.

Now I might continue the enumeration of words and deeds of Jesus that were but initiatory of what we, as His followers and successors, should say and do. But I promised you that I would

but start a line of thought, in the hope that you will feel impelled to follow it up through your own reading of the Gospels. If I have succeeded in starting some one to form a new determination to take Christ for an example, then I will feel more amply satisfied than if to a man you would accord me the somewhat doubtful compliment at best, that I had exhausted the subject.

One thing I should have mentioned in connection with the baptism of Jesus that I omitted; but, may be, mentioning it out of its place will but add to its emphasis. Jesus at His baptism before He started His work received the Holy Spirit. Can His Church, which is to teach His doctrines and do His deeds, do without it? Is it not true that many members of our churches look upon the gift of the Holy Spirit as a sort of prerogative to which the chosen few may aspire, but for which the great majority can entertain no hope? And yet "The promise is unto you and your children," we read. Sons and daughters are to prophesy, young men to see visions, old men to dream dreams. Just before we are given that epitome of Christ's life in Acts 10:38, "Who went about doing good," we read the words, "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

Mennonite Church of Trenton, Ohio, if you are continuing the words and deeds of Jesus Christ, the fountain of some hot tears will be sealed, the sigh of some bosom will be transmuted into a song, the tooth of hunger will somewhere gnaw less sharply, some back hitherto bent will straighten under lightened burdens, some graces hitherto hid by rags and squalor will blush into visible loveliness; yes, all of this will be because some devil who formerly raved unmolested will now cower chained at the feet of Him who has become his victor. But, Mennonite Church of Trenton, Ohio, do you know that you can become such a channel of blessing only as you receive the Holy Ghost, the power from on high, as Jesus did?

Will you bear with me just a moment longer while I try to guard against a misinterpretation of what I have said, or rather left unsaid? Even the most casual reading of the Gospels will call one's attention to the fact that the emphasis of Christ's death comes not in the first but the last part of each Gospel. My method of simply starting a line of thought, to be carried through the

Gospel, naturally had the weakness that the limitations of time allotted to a service must demand a close before I came to that part of our Savior's life where the shadow of the cross becomes more and more visible. But I can not close without calling your attention to it, that the death of Christ occupies the attention of Jesus very much. His Church, too, must give much room for this thought. The crucified and risen Christ is almost the exclusive theme of the first Apostolic sermons. Church of Trenton, you must be sure that you are about your Father's business; be ready to stoop to conquer souls for Christ; teach the Word so as to help resist temptations; set men and women to work for Christ; emphasize the home and all that helps to make it; help to cleanse the Church universal of all old rubbish of doctrine or of practice; be filled with the Spirit; scatter sunshine everywhere; but before all else hold high the crucified and risen Christ, the Savior of man. Then God can bless you; then God can make you a blessing.

# The Consecration of the Spiritual Temple.

THE RIGHT REVEREND BOYD VINCENT, S. T. D., BISHOP OF  
SOUTHERN OHIO.

*Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are. 1 Cor. 3: 16, 17.*

WE have just been engaged in a solemn service of dedication and consecration of this Church. What is the meaning or value of such a service?

I. But back of this question lies another one, Why have any Churches at all?

God is a Spirit without form or limitation; infinite, everywhere present; His presence can not be either defined or confined. We ourselves are spiritual beings. Religion is essentially a spiritual thing. It is the soul's recognition of God by faith; it is the soul's communion with God by prayer; it is the soul's homage to God by adoration and loving obedience. Why, then, attempt to limit or confine religion in any respect? Why connect such a spiritual thing with material things? Why build houses of wood and stone for its purposes; why have set times and places for its acts? Why have Churches at all?

1. For answer. Consider why God had a local habitation for Himself among the Jews. He commanded the building of the tabernacle and prescribed its last detail. True, when David afterward proposed to build the temple God told him that all such added massiveness and magnificence were unnecessary to Him. It could add nothing to His glory. He had dwelt from the beginning among His people, He said, "in a tent of goat skins," and was content. "Yet thou didst well," He said to David, "that it was in thine heart to build Me a house." But why?

First, because such a fixed temple would do permanently what the moving tabernacle was meant to do temporarily. It would teach the truth of God's special presence with His chosen people. Now that they were finally settled in the promised land the temple would, as it were, localize this special presence of God; and this without either limiting it or materializing. It would help the people to realize this special presence of God among them; it would help them to feel it as they could not otherwise so well do. For from the beginning the Jew had always had a right spiritual conception of God. To him God was everywhere present, without limitation, without location. The pillar of cloud and fire which went with his forefathers through the wilderness, that was not God Himself; it was only His royal standard, the local sign of His presence with them. Nor was the Holy of Holies where that glorious Shekinah rested ever mistaken for God's actual dwelling place. It was only "the spot which He had chosen to place His name there;" a spot before which sacrifice could be offered and towards which His people in foreign lands might turn to pray. Even in his very prayer of consecration of the temple Solomon showed that he still kept right ideas about God. "But will God, indeed, dwell upon the earth?" he said. "Behold the heaven of heavens can not contain Thee; how much less this house which I have builded!" And yet because God had promised to dwell among and be specially near to the Jews, His chosen people, the local temple, and with it the sacred shrine, did forever teach that truth visibly to that people.

But the temple did more than that. Its magnificence could not add anything to God's glory; and yet it could and did suggest this. As the common gathering place of the whole nation for worship it stood, too, for the unity of God's people. Again by its very structure and furniture, by its rites and ceremonies, by its priesthood, their functions and their vestments, it taught the two-fold truth of God's justice and God's mercy. And lastly, it was something on which the religious affections of the Jews could expend themselves. Much of David's building fund had been taken from the national revenues. "But because," said he, "I have set my affection to the house of my God I have of my own proper good, of gold and silver, which I have given to the house of my God."

"The people likewise rejoiced because with perfect heart they offered willingly to the Lord."

Thus we see the purposes which such a material temple served. It was the perpetual local reminder of God's special presence with His people. It told of His glory, of His justice, and of His mercy. It stood for the religious unity and fellowship of the nation. It supplied a visible object on which the religious affections could depend themselves.

2. And now, why do not the same considerations apply substantially to our Christian Churches?

To be sure, God is nearer to men to-day by His Son, who once dwelt in our very nature here on this earth. Yes, nearer to us Christians, now by His Spirit dwelling in our very souls, than He ever was to the Jews in the Holy of Holies of the temple. He is no longer to be worshiped at Jerusalem alone; He is present wherever two or three are gathered together in His name. He no longer wants material sacrifices nor elaborate ritual. He does want those better spiritual sacrifices offered upon the altar of every man's heart and life. And yet, mark you, because all men are not always and at once thus spiritually minded, all truth about God and all duties men owe to Him and to one another are better learned and performed still through the medium of Churches than they could otherwise be. The Deist, for example, holds only to the abstract idea of God; he scorns Churches and every other religious institution; and as a result he finds his religion ending just where it began, in nothing but abstractions. So the merely nominal Christian does n't "care very much about going to church." He proposes to "read his Bible and say his prayers at home." But let me ask him now, "Honestly, do you? Do you? Or is n't it more likely to be a newspaper or a novel or a few business letters to which you direct your Sunday devotions?"

Then, there is the walk-abroad Christian. "The roads and fields are good enough Church for me," he says; "the flowers are my teachers, the birds are my choir; there are

'Sermons in stones and books in running brooks.'

But now, does such an out-of-door religionist really worship? Is his spirit out there in the fields one of real rejoicing in God,



or only one of enjoyment of himself? Is it one of adoration of the Creator, or only admiration of the thing created? Does such a religion ever bring a man to His knees in thanksgiving and prayer? It tells him of God's wondrous power, but what does it tell him of God's love? Does it tell him anything of sin and of Jesus' awful atoning sacrifice for that? Anything of the beauty of holiness in Christ—or of God's sure judgment, or of the life eternal? Does it make him any stronger to do God's will amid the temptations of daily life?

See, then, how all such abstract, informal, non-institutional religion loses itself at last in unreality. See how certainly this must be the case so long as human nature is what it is in the world; so long as our very souls dwell in a material body, and we have to learn so much even of spiritual truth through our senses. The experience of all true Christian ages, as well as the very command of God Himself, convinces us that religion can best be learned and practiced by building churches and meeting together in them. It does not make so much difference—although it does make some difference, as we shall see—whether Christians come together in a camp-meeting or a schoolhouse or a cathedral, so long as they do come together. “Forsake not the assembling of yourselves together”—that is the one general inspired command. Yet it causes many considerations. United Christian worship has in it a peculiar enthusiasm and a special power which are not promised to private devotions. The gospel itself can not be preached with such impressive contagious power in private as in public. The very sacraments need material elements and vessels, and so fixed places and public occasions for their regular, most effective, celebration. Even for Christians there is a sense of fellowship and unity in the house of their common Father which is never so fully felt elsewhere.

3. What more natural object, too, of our Christian affection and gifts than our Father's house of prayer?

When the forgiven woman in an ecstasy of love broke the “box of precious ointment” and poured it on the Master's head some murmured, “Why was not this ointment sold for much and given to the poor?” “Let her alone,” said the Master; “she hath wrought a good work. The poor ye have always with you, and whensoever

ye will, ye may do them service, but Me ye have not always." Yet His churches are in a certain sense still representative to us of His person, and these therefore we may properly decorate and beautify for His sake; provided, that we are already doing the other duties of religion, "for it is not so much a question," says Mr. Ruskin, "between God's house and God's poor as it is between His house and our house,"—i. e., between the often neglected bareness of the church and the lavish luxury of the home. "It has been well said," continues Mr. Ruskin, "and it ought always to be said, for it is true, that a better and more honorable offering is made to our Master in offerings for the poor, in extending the knowledge of His name, and in the practice of the virtues by which that name is hallowed, than in material presents to His temple." Assuredly it is so. Woe to all who think that any other kind or manner of offering may in any wise take the place of these! Do the people need a place to pray, and calls to hear God's Word? Then it is no time for smoothing pillars or carving pulpits. Let us have enough first of walls and roofs. Do the people need teaching from house to house, and bread from day to day? Then they are deacons and ministers we want—not architects and decorators. "I do not want," He says, "a marble church for every village. I do not want marble churches at all for their own sake, but for the sake of the spirit which would build them." What is wanted is not the emotion of admiration, *but the act* of adoration. Not the gift, but the giving.

II. And now after these reasons for building Christian churches and beautifying them—why dedicate them? Why consecrate them?

Can we add to the acceptableness of such a gift to God by a formal act of dedication? No, but we can make this fact more solemn and impressive to ourselves, and say that the building is henceforth God's and no longer ours. Can we in any literal sense consecrate or sanctify mere wood and stone, mere brass and glass? Can we bring God down from above and shut Him up to any special presence within these four walls? Why, no! Of course not! That which we want to do is not to shut God in, but to shut the world out; not to sanctify the building so much as to consecrate ourselves; not to add anything to God's glory, but to deepen

our own reverence for Him. God's house, His day, His word, His sacraments, His ministry, all need to be specially associated by such a service with God, and so revered for His sake. And whatever will increase the sentiment of reverence in man is always worth the doing. It is good for us in the midst of a life so selfish and so sordid to have one place set apart expressly from "all unhallowed, ordinary, and common uses" to the worship of Almighty God, where the distractions and corruptions of the world may, for a while at least, be lost sight of; where we are brought into the presence of things spiritual, divine, eternal; where all that meets the eye and ear, in form and color and sound, speaks only of God, and rests and quiets the soul into deep devotions.

Such ideas and influences never seemed more necessary than now, in our own day and land. It may seem well to some men—who are superstitious in their very fear of superstition—to use the same building indifferently as a house of prayer or a lecture room, or concert hall or political platform; but in most men there is something which responds at once to the idea of keeping the house of their God separate and sacred to His service alone. It is the same sentiment which impelled the Master with indignant scourge to drive from His Father's house of prayer those who were secularizing it. And again, when our boasted American liberty is fast becoming license and running into an exaggerated individualism, which has no respect for anything above itself, it is well that men should be reminded by such a service as this that there is still a divine presence and a divine will before which all men must bow.

III. And this brings us to the last thought. It is the sanctity of the spiritual temple. "Know ye not," asks the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Here then we touch the heart of the whole matter. It is us ourselves who believe in God and come together in His house to worship Him; it is we who have been seeking consecration by this service; it is we who ought to be made more loving and obedient, more reverent and holy by it. The material fabric of this church, like that of the ancient temple, must at length decay and

pass away. This is but the figure of the true, the heavenly, the eternal. The eternal reality is that spiritual temple built up of the loving souls of all men who believe in Jesus Christ. This is the whole body of the faithful joined together and made holy by the one Spirit of God dwelling in it. To defile or deform God's ancient material temple was a sin visited with instant death. See what a greater crime—what a sacrilege it is, then, for any man or set of men willingly to mutilate this one spiritual body or temple of God by creating separations or divisions in it. The very Son of God prayed that all who believed in Him might be one, as He and His Father are one. It is an awful responsibility then which they have incurred who for any cause have recklessly broken the unity of the one body, the temple of Christ, and set up the endless sects and denominations which are such a shame and disgrace to Christendom to-day.

See how the same idea applies to the individual Christian. Our fleshly bodies are more truly temples of God than ever that sacred fabric was, because God does actually by His Holy Spirit dwell in each one of us who believe. How reverently we ought to think of our own flesh, then, and treat it for His sake? But are not our bodies our own to do with them what we choose? No! A thousand times no! We are not our own. We were made by God in His own image; redeemed by the sacred blood of His Son; sanctified by His Holy Spirit, which dwells in us. To do despite to the image of Cæsar even upon the coin of the Empire was deadly treason. And so by drunkenness or licentiousness to debase the image of God in our souls, to "take the members of Christ and make them the members of an harlot"—if that be not sacrilege in God's sight, there is no such thing as sin.

With equal force all this is true of the sanctity of the local Church and the local congregation. "Wherever two or three are gathered together in God's name, there is He in the midst of them." He has no other presence here than in the souls of those who believe in Him. "The Lord is in His holy temple" whenever our souls sincerely desire to "keep silence before Him."

Then, indeed, we may be sure that we are speaking to Him in the service and He to us in Scripture and sermon. Then it is His voice we hear giving pardon and peace in the absolution and

benediction. Then it is He who really baptizes with the Holy Spirit; it is He who is present and feeds us with Himself in His holy sacrament of the Lord's Supper. How great is the sin here again, then, when men think and act in a congregation of Christians as if it were a voluntary human society and nothing more,—as if every man were free to insist on his own ideas or plans or rights, and equally free if they were not yielded to to withdraw from his individual duty and service here, and even set up a faction or organization of his own. What would be thought of a man who even in a civil community should think himself free to have his own ideas always in utter defiance of the rights and liberties of other men, or who should undertake, at his own pleasure or displeasure, to repudiate his obligation as a citizen in a community in which he continued to dwell? How quickly he would be brought to a realizing sense of his mistake. So criminal and unchristian is the man who would rather insist on his own ideas and interests to the disturbance of the whole congregation of God's people than yield for the sake of continual peace and unity among them.

And finally, how reverent of all this truth should be our own outward bearing in the house of God. How lowly ought we to kneel before Him, and our "heads bow lower than our knees." How "decently and in order" should all things pertaining to Divine worship be done. How glad we should be to make the place of God feel beautiful for His sake. How careful we should be to remember that God's house is not a mere social meeting place for gossip and jest. How we should love the very stones of God's house for his sake. How we should want every marked event of our personal and family life in our birth, our baptism, our confirmation, our communion, our marriage, our burial, sacredly and tenderly associated with this, our Father's house.

God give us all, then, more and more of this sense of the meaning and value of this service. God give each one of us to-day such a spirit of personal consecration to Him and His service that always approaching His sanctuary with lowliness and devotion and coming before Him with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, we may "always offer a service acceptable to Him through Jesus Christ our Lord. Amen."



## The Seedcorn of the World.

BISHOP EUGENE R. HENDRIX.

*The field is the world; the good seed are the children of the kingdom.* Matt. 18:38.

THE Kingdom of our Lord Jesus Christ is world-wide in its aims. The missionary spirit is the secret of its success. Only those possessed of these aims and of this spirit are efficient in extending that Kingdom.

These are the three great propositions embraced in this text. The universality of our Lord's Kingdom was not an afterthought. It was fundamental. Long before He gave that commission with His last words, to go into all the world and preach His gospel, He announced more than once, "The field is the world." His life journey was never extended in reality beyond His native land, except when in infancy He was borne to Egypt for protection against the murderous hand of Herod; and yet our Christ was ever seeing beyond the confines of His own country. His ministry was spent for the most part in "Galilee of the Gentiles," where He was brought in contact with representatives of the different nations of the world, passing through the gateway where sat the publicans at the receipt of customs. There on its western shore, near Tyre and Sidon, He spoke the words that not only gave life to the Syrophenician woman's child, but planted truth in the coasts of Tyre and Sidon; and on the east He spoke to the Roman centurion words that not only healed his servant, but helped to win the Gentile to the faith.

His was the love that was ever looking beyond the borders. Samaria was the first to know and confess Him as "the Savior of the world;" and in Judea, that drank in His blood at Gethsemane and on Calvary, were gathered also representatives of the world to gaze upon the dying Son of God—men from the three known continents of the earth, Europe, Asia, and Africa—while the in-



scription written on His cross was in the most widely spoken languages of the world. Asia no more furnished the cross and the scene of the crucifixion than Africa furnished the cross-bearer, and Europe the executioners, that the Son of man might be known to all the world to be what the Roman centurion declares Him, "This man was the Son of God." Christ's love was so large that it reached all humanity and slowly infused into the very apostles some of His spirit. And when He took from the receipt of customs in Capernaum one who was to be his apostle, one that had been brought in contact with the different nations that came to pay tribute there, He was indicating part of the world-wide mission of the apostles to gather tribute from all the world for the sons of God, as well as to extend to all the world the knowledge of our Lord.

Thus right at the threshold of His ministry our Lord spoke of the kingdom of heaven, whose field was the world, and which was to be co-extensive with the world. The mind of Christ grasped what the mind of no philosopher had ever had a conception of before, a religion that was to be world-wide. Plato declared it impossible to unite all the different tongues and nationalities in the worship of one god in a common religion, and that was properly the view of this philosopher who did not know the one God. Only a Christian brain has ever been large enough to conceive of a God great enough to save the world. Other nations have had to conceive of gods in fragments—mere ethnic deities born of the soul—creatures, not creators, and limited to the lands whence they sprang. But the conception of a God who might belong to all, because the Father of all nations of men who dwell on all the face of the earth, is distinctly a Christian conception. And when you teach the Fatherhood of God by proclaiming the unity of God, who is the Father of us all, then you teach the unity of the race and the brotherhood of mankind, who owe their being to this one God, whose Son, our Elder Brother, has come to reveal Him to men.

And so when Christ stands before men He comes to enlarge our horizon. He comes to show us the utmost limits of humanity as the limits of our conception. He comes to make known unto us a mission that is as world-wide and far-reaching as the race; and He steadily announces Himself the Good Shepherd who not

only lays down His life for His sheep, but that He has other sheep which are not of this fold. Steadily, and in the very shadow of the cross, He proclaimed that "whosoever in all the world this gospel shall be preached, this, that this woman hath done, shall be spoken of for a memorial of her," and "I, if I be lifted up, will draw all men unto Me." As He ascends to His very throne He describes Himself as the Great Judge, "with all nations before Him," presiding over the destinies of the world, separating the good from the bad, the wicked from the righteous; and as He is about to take His rightful scepter His last words are a commission to go to every creature in all the world and give to them the gospel of His love. This is Christianity. And if it were less than this we could not accept it. If that sun yonder does not illumine and warm all the earth, it is not the center of our system. If there is a place where its warmth does not reach, if there are tides which its power does not move, if there is a place in all the world unillumined by it, or where its mighty influence does not go, it is not the center of our system.

Jesus Christ challenges the faith of the world because He is the Son of man. He could not be the Son of God if He were not the Son of man. If there were the slightest fragments of this race that He ignored, or for whom His instructions were not intended, or for whom He did not suffer, then He is not the Savior of mankind. He that comes as the Sun of righteousness comes with healing in His wings for all the nations of the earth, and He who comes announcing His mighty program comes announcing Himself as the world's one hope and Redeemer and Savior. The universality of His claim is fundamental. He takes everything upon it. And in so doing He has broadened the minds of His disciples and taught us to believe that this religion which He promulgated and which He has lived, which springs from His open sepulcher, is intended to be universal. We are awakened to the fact that if it were not universal in its purposes and in its aims we would and must reject it. The mind of man has been so broadened by the teachings of our Savior that we can not entertain with any measure of favor any less than a world-wide conception of the mission of our faith.

It is world-wide in its aims. Its mission is to humanity; "the

field is the world." Wherever hearts ache, wherever minds are in perplexity, wherever there are those who sit in darkness and in the desolate places of the earth, unto them is this light given, unto them is this truth to be made known. This missionary spirit is the secret of the success of the Kingdom. It is the great force which explains every detail of movement, every part of the wonderful activities of the Kingdom of our Lord. Our Lord gave but one supreme command, and everything is embraced in that command; and the giving of that command was like touching the electric button that starts the great driving wheel of the immense manufactory into operation, and in so doing starts every other wheel of that establishment. There is not a particle of power that the Church has that is not derived from this great central force of the Church, from this driving-wheel of the Church any more than there is any power in the parts of any great manufacturing establishment that is not derived from the great driving-wheel which is the expression of its supreme energy and power.

Nor does the Church receive power save from its great central force, the great commission of her Lord. You can take any department of Church work and life, and you trace back the motive power of it right there. This was what prompted the founding of seats of learning to fit men to obey this divine command. This was what brought into being our great publishing houses, in order to print the Word of God, that it might go into all lands. This accounts for the movements in our missionary societies to extend through chosen agencies the Kingdom of God in all the world. This accounts for the movement known as the Church Extension Society, the erection of houses of worship in the different parts of the world, where God's people may be gathered together, and this, too, accounts even for our great revivals of religion.

No one is ever capable of winning a soul to Christ until he gets the conception that the gospel he preaches is able to save the race. This is what is meant by the fullness of the gospel of the Son of God. A fragment of the gospel will not save men. You need the whole gospel in all its might, its wealth of power and purpose, to save a single soul. It takes all the warmth of the sun to ripen a single cherry, and the power that will ripen a single cherry will ripen all the fruit of the world. It takes all the power

of the gospel to save a single soul, and the power of the gospel that will save a single soul will save the race, but it is not until you get that conception of the gospel that you have gospel enough to save a single man. Therefore our blessed Lord, before He took His departure, gave a commission that was comprehensive of the salvation of every man. He fixed the eyes of His apostles upon the last man on the face of the earth, and said, "See that man. Take the gospel to him unto the ends of the earth;" and broadening the view of His apostles thus they saw between themselves and that last man every other man; they saw their own children and countrymen, and they saw the world and every creature, even unto the ends of the earth. They saw between them and Him Jerusalem and Judea and Samaria, and all the intervening nations. This was what our Savior meant when He gave that commission.

Out of that supreme command comes the ultimate triumph of the Son of God. It was this sublime conception that enlarged the brain of His disciples and gave them breadth and strength and symmetry of purpose and tireless energy as they went forth to obey that sublime command. And wherever in the history of the Church the Church has lost sight of that command it has become dwarfed and shriveled and unworthy of its Lord.

It is like the fruit on the bough that gets only a little of sunlight; gets only a small portion of the life current that comes sweeping up through the mighty trunk and out through the branches. There it hangs because of its scanty life, unfed and meager, withered, dwarfed; but when the full tide of life is in it, then it is ripe and luscious, and "has its seed within itself," and can propagate itself on the earth.

Lord Macaulay raised the interesting question once as to how it was to be accounted for that when Protestantism apparently had all Europe in its hold, when France was far more Protestant than it was papal, and when even Italy was very largely Protestant, and there promised to be a perfect dominion of this new faith in all Europe, a strange paralysis seemed to seize the Protestant movement and it began to lose power, until finally within fifty years after Luther's death a line was drawn separating certain nations known as Papal from certain nations known as Protestant, and that this line has not materially changed in the intervening centuries. And

the explanation, as you come to discover it and analyze it, is simply found here: Protestantism never took in the broad view of Christianity as a world-wide mission. The Church of England became simply the Church of England, the Church of Prussia simply the Church of Prussia, and so only national, and there was no conception in either case of the Church of God, whose field was the world. And hundreds of years passed and these great Protestant Churches sent out no missionaries, and they never recognized the sublimity of their mission; never saw that last man in order to widen their view. In the meantime Papal Rome, alarmed, began to be concerned for territory and her glory, and there rose up mighty spirits, full of the love of God and humanity, men like Francis Xavier, whose mission was a world-wide mission, who bore upon their hearts all humanity; and it was this that quickened the pulse of the Roman Church and not only saved the Papal States, but added other countries to the empire of the Catholic Church.

The era of Protestant world-wide missions is a very brief one. But it has come, this full tide of life, and gone into the hearts of Protestant nations, and now we see them the dominant nations of the world to-day, holding the world's purse and the world's scepter in their hands, and they will do so as long as they are alive to the claims of this gospel of the Son of God.

This is the secret of the Church's power; this is the explanation of her success in the world—this recognized obligation to give the gospel to all the world; and when this is lacking in the Church, when the heart does not send out its life current to the several extremities, then the whole organism is weak, there is no power in it. The Church is then in danger of death from heart failure. It is this healthy activity of the heart that makes the mighty Church of the living God. It is the love of humanity inspired by the love of God that makes the mighty forces of God's Church in the world. Only those who are possessed of this missionary spirit can be used of God for the extension of His Kingdom.

"The good seed are the children of the Kingdom." God's tools are men. God's agencies by means of which He extends His work are men possessed of His Spirit, who have caught His thought and who are responsive to the divine command.



It is only the ripe life of a Christian that can develop that form of power and energy that is self propagating. It is the ripened believer, one possessed of the whole gospel, who is able to share this gospel with the world. Theodore Parker once remarked of Adoniram Judson, that if all that had been expended for Christian missions had accomplished nothing else but produce this one character it would have been well worth the expenditure. Where else do you find a character like Judson's with a horizon as broad as his, a heart as pure and motives as elevated, a life as self-sacrificing? Where do such men grow? Are they found in heathen lands? They are not the product of paganism or of atheism; agnosticism and unbelief can not produce them. They are "children of the Kingdom." Such a man represents the fullness of love of one who has been much with Jesus and learned of Him. And that is what the gospel has evermore been doing—both saving and ripening men! God incarnates truth before it avails anything. Simply revealed and written truth. God does not recognize as His final agency. He puts it into a man, buries it in his heart, fires his brain with it, and energizes him until the man becomes the truth. He speaks the truth because he is the truth.

You can not separate between Paul and Christ. "For me to live is Christ." This was "the power that was working within" him. This explains all the marvelous energy of that tireless life. The good seed are always the children of the Kingdom. And it is these in whom God incarnates the truth, by means of whom the world is brought home to God.

That is the explanation of every true missionary life. It is not so much what the man says, it is what the man is. It is not the word spoken by the lips, it is the word as it is incarnated in his life that makes it mighty. "The good seed are the children of the Kingdom." What mean these university settlements of our day? Why is it that men in our great cities see there is nothing comparable to a good light in a dark place—a wholesome example in a part of the city otherwise filled with the very odors of debauchery and death? It is that the good seed are the children of the Kingdom. And this has been the history in all the periods of the world's development and growth. Look at St. Patrick in Ireland, glowing with the truth until he became an evangel to



Scotland and Europe. See the mighty missionary love controlling the lives of Livingstone in Central Africa and Morrison in remote China. Witness the embodiment of this love in such a noble character as Neesima, that remarkable Japanese youth, who, incarnating this truth in his life, went back to Japan to live for Christ until his life became the corner stone of a great institution and of a marvelous religious movement. This is what makes life so significant and so helpful—a life incarnating truth.

This is the message of our Lord to-day: "The field is the world. The good seed are the children of the Kingdom." And whenever I see a rounded life, symmetrically growing up into the completeness of my Lord's life I see there a son of the Kingdom, broad in sympathy, full of mighty purpose, seeking to achieve, and thus becoming a conqueror. The early Church used to boast that they could claim more heroines than the Roman Empire could claim heroes. Doubtless it was true, and this was the secret of it; they were lives that were divinely filled, and by virtue of that power they were strong to endure, bold to witness, and the words which they spoke were words glowing with the truth of God.

And so to-day in the providence of God there are good seed bringing forth fruit thirty-fold, sixty-fold, and a hundred-fold; more than supplying the wasted seed that has fallen by the wayside and on stony ground and amid the thorns; having life in themselves and the power to produce fruit, the fruit that buds into everlasting life.

This is the message which is so inspiring as we read it in God's Word. God still incarnates His truth. God to-day has His apostles of truth no less than when He called Barnabas from his home and sent Saul of Tarsus on his mission of love. The seed of the Kingdom having life in itself is able to propagate its way on the earth. Let our horizon be broadened by the vision of a world-wide gospel, and let us never be contented with a mere fragment of the gospel, able simply to save a nation or a tongue, but let us have the whole gospel, able to save the world, that last man, and in saving him to save all the kingdoms of the earth.

## Vital Issues.\*

REV. EMORY W. HUNT, D. D., LL. D.

*"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.*

IN these words Jesus gives us His estimate of the issues involved in His mission to men. The question is, Did He exaggerate? Our language is cast in material molds. It labors to express spiritual truths. What falls within our experience must serve as figures to give hints of what lies beyond. Familiar words gradually lose their significance. Worn by constant use their contents leak away. The facts never do, but the words that represent them grow weak. Can we recall to these significant words their true meaning? Then we shall get nearer the truth they were intended to teach.

*Life*,—a little word, but one of the greatest. What a reach it has, backward and forward, down and up, and what a wealth of suggestion in it! The fresh, luxuriant beauty of the springtime, with its promise of the larger life of the harvest to come; the joy of the birth of a child of desire and hope; the return to health after the peril of sickness; the reprieve of the condemned criminal; the soaring flight of the escaped bird; the exuberant, joyous consciousness of a surplus of energy for work;—these are some of the contents of that word life. Who can forecast the meaning of the life eternal?

*Death*.—Without the halo of hope which Jesus has cast about the grave, what an unutterable depth of meaning is in that word! It is the end. There is nothing more to be done. Hopeless and helpless, you watch the light fade out of the eyes which have

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\* A sermon delivered at Springfield, Massachusetts, May 26, 1901, during the National Baptist Anniversaries.

looked back love into yours, and despair settles down upon the soul. Death alone, unconquered, unredeemed by life, is irretrievable ruin. What is the measure of the second death?

These are the words which Jesus chose to mark the various destinies of men, differing according to their relation to Himself. Could He have used more impressive ones? There are but two. Between them, how great a gulf is fixed—as wide and deep as between life and death!

The great question is, Did Jesus exaggerate? Is that language hyperbole, and are we expected to discount it? Are the lights and shadows of the picture deepened for effect? Does the great word *life* rouse in us expectations which are not to be realized? Is the deep, dark word *death* merely a goblin to frighten naughty children to obedience? They go together. If one is unreal, so is the other. The same interpretation which empties death of its terror robs life of its charm. Both are linked with the moral and mental integrity of Jesus. If the wages of sin be not death, or if death be made out something less than death, Jesus is convicted of obtaining allegiance on false pretenses. He sinks to the level of the charlatan who portrays imaginary symptoms to alarm his victim about unreal perils. Both these words have the costliest guarantee of genuineness. As for death, it is as real as Calvary. Life is as real as the Resurrection.

To be sure, these words are figures. Life can not be made to mean mere existence, nor can death be interpreted as the cessation of being, or annihilation. The life Christ gives is more than that. We had existence without it; we shall continue to exist without it, but shall be without the characteristics, privileges, and powers which make up what the Lord of life would call life. There is much that we do not know and for which we have no responsibility either to explain or defend; and we shall not serve the cause of truth by emptying out the deep meaning of these words until they fall to the level of our understanding.

But we know that Jesus Christ spoke words of truth and soberness. He did not exaggerate; He put more into words than we do, not less. The truth overloads the weak words of our tongue. He took the strongest ones available, and declared that the issues at stake are those of life and death.

In the fact that these issues are vital, we find the motives, the methods, and the measure of Christian service. This is one of the fundamental, structural truths which determine the character of all our thought.

1. If these words are true, they furnish the supreme *motive* of Christian service. The word is not seriously misrepresented if we call it *motor*. It is the power-house of the soul. It is what makes it go. One of the most essential divisions of a railroad is the department of motive power. So is it of a Christian. So is it of the missionary enterprise. Ingenious devices have been adopted by the enemy of all good to prevent the execution of the Lord's last command. After a few generations he secured the enactment of an ecclesiastical law excluding all but professional preachers from the work. Later the Lord's servants were persuaded that to preach the gospel to all the world was impossible. Still later it was declared to be an interference with God's purposes, and therefore irreverent. In our day religious speculation and selfishness have joined hands to reach the conclusion that it is unnecessary. We are assured that the missionary impulse is indeed a good and kindly one, which does credit to its possessor. It may even hasten the process of development by which all men are on their way to spiritual life. But it is not essential to that life. Appeal is now to be made to save not from death, but from deformity. Our own generosity and our sense of the superiority (not the necessity) of Christianity is to be the new spring of mission activity. In this view our work is not to furnish the germ of a new life, but to complete, to decorate a life, the germ of which is already possessed. Reduced to perfectly simple and familiar terms, the new message to the heathen is one which we have heard from the beginning, and which has the hiss of the old serpent in it, "Ye shall not surely die."

It is true that Christianity completes and decorates life. But the statement is pitifully inadequate. If only this, then it is purely a matter of taste. Comparative religion becomes a department of æsthetics. Then the query of the newspaper man, "Why do you send missionaries to people who have a religion of their own?" is entirely in order. It is true, non-Christian peoples are living badly. They are deficient in art galleries, libraries, schools,

shops, railroads, arsenals, banks, political methods, and various other features of our advanced civilization. They need better homes and a better social life and a worthier worship. Some of these Christianity would produce. But are these our first concern? Does well-being begin here? These belong among the by-products of Christianity. They are not entitled to the first place in our thought. We are sitting as a council of physicians over the case of the world out of Christ. What is the matter with it? One says the complexion is not right. The look of the eyes is strange. The nerves do not react properly. God's Word says, "No, these are but symptoms; he is dead."

It is perilous to tinker with motives. We had better not throw away our old engine until at least as strong a one is in sight. Christian activities will not long survive the death of the convictions which produce them. Still the real question is, not what is an efficient motive, but what is the truth? Jesus Christ is truth. His word is truth, and his word at this point is distinct and unmistakable. If any heathen is safe without Christ, surely the honest Jew was. If any Jew could dispense with Jesus Christ, surely Nicodemus could. The third chapter of John has special meaning, because it was spoken to such a man. Not to Zaccheus, not to Mary Magdalene, not to Barabbas, but to Nicodemus, \* Jesus said, "Except a man be born again he can not see the Kingdom of God," and "Ye must be born again." He came not that they might live a better life, but that they might have life. God did not give His only begotten Son that the world might be more attractive to persons of an elevated and refined taste. He gave "that it might not perish, but have everlasting life." No less radical a motive will maintain the power of our work to-day.

2. The same fundamental conception should dominate the *methods* of our work at home and abroad. Should education or evangelism be at the front in mission work? Is environment or the grace of God the hope of man? Does spontaneous generation or regeneration represent the method of grace? Is sociology all that is practically important in Christianity? These questions find definite answers in these words of Jesus. Life must come first. Nothing else is scientific. Biology insists that Christian obstetrics must precede Christian pedagogics. If the new birth be a fact,



and not only a phrase, it stands in the forefront. Nurture is a second consideration. We must first plant and afterward prune.

This conclusion does not discredit education as a method. It assigns to it its true rank as a Christian purpose. It may sometimes be the most effective method of evangelism. Preaching is sometimes educative, and teaching is often evangelistic. The seed of the divine life may often be implanted in the class-room. But it is not often done by chance. The evangelic purpose must be held distinctly in view until it is accomplished. The order of nature can not successfully be reversed. When Henry Richards first faced the savages of the Congo, it was natural to think that he must first do the work of education; that he must improve their conceptions of God. He made an honest effort to teach them the requirements of the law. After seven fruitless years he began to preach the message of the gospel from the text, "God so loved the world," and the Pentecost on the Congo was the result.

So with our work at home. Our schemes of charitable relief may be auxiliary to the preaching of the gospel. An honest effort to meet the needs of the body and mind is a guarantee of good faith in our desire to help the soul. The hungry man will hear your gospel more readily when you have shown a real interest in his physical need. But there can be no question which is the greater need and which should take the precedence in our own purpose. We have done nothing for society until a new life has been brought into the individual. Here is the peril of institutionalism in Church work—the reversal of the order of spiritual biology. If in our concern for the physical we forget the deeper need; if we fail to see beneath the poverty the degradation and the more obvious needs of man, the root of them all in alienation from the life of God; if we yield to the temptation to treat symptoms instead of the real life, we shall finally fail of accomplishing permanent good. The trouble is radical. The method of the remedy must be radical, too. A real work for men of any class, from the savage to those of the highest culture, and in any community, from Africa to New England, must begin with an intelligent, earnest purpose, inspired and guided by the Spirit of God, to secure this tremendous transition from death to life. "While there's life there's hope," but until there is life there is no hope.



The depth of the need justifies the most earnest effort to improve our methods of work. The desperate case of the world out of Christ calls upon us to correct all unnecessary friction, remove all possible hindrances, and bring our agencies to the point of highest efficiency. The task is so great and so vital that we must work together for its accomplishment. Before the face of a great peril people get together. The only real concert Europe ever had was inside the walls of the British Legation during the siege of Peking. In the presence of a Galveston wreck none dares to take a stand upon questions of precedence or privilege, and make claims of credit for the work of salvation. The most solemn task of the ages is laid upon us. Those who are working together with God should work together with each other. Such co-operation in our mission enterprises as will economize our forces and increase our efficiency is a part of our duty to our Lord. But every change of method suggested must be subjected to this practical test. In view of the vital issues at stake, will it bring the message of life to more than we have reached before? We dare not rashly experiment when lives hang in the balance. Nor dare we delay or recklessly waste. All our methods should be shaped to the issues of life and death.

3. That these are vital issues suggests also the appropriate *measure* of Christian service. How much shall I give? How much shall I give up of convenience and comfort, of ambition and prospects, of personal preference and taste? How much it is appropriate to pay for any article depends upon another question,—how essential is it to me or to anybody? As the smoke is pouring from the windows and flames are wrapping the house, if there is nothing but furniture and money and jewels there, let them go. They are not worth the risk of entering. But if upstairs in one of the rooms there is a child asleep, go, and God go with you. If there is no deeper need in the forests of Central Africa or in the unexplored uplands of Tibet than the need of a higher civilization and a worthier way of living, if we have nothing to offer but a superior quality of religion, then there is a proper limit to set to the cost of giving it. But if the message we are to carry them is vital, if the difference caused by receiving it is properly measured by the difference between life and death, then there is no limit, and

we have no right to set one. If this world was already on the way to life, and if the work of Jesus Christ merely hastened a development which was already assured, then His life was a blunder and Calvary a fearful waste. If some other way was possible, it ought to have been taken. This is true not only in logic, but in experience. As a matter of record, those who discount the peril of men discount the sacrifice of Christ. He then becomes a faithful martyr and nothing more.

We are familiar with the dictum, "All life from life." That is the method of grace. When He would give life to men, Jesus gave His life for men. There is no cheaper way to do it now. Things are worth about what they cost. Because life was at stake, Jesus took off the limit. He calls upon His followers to follow. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." "According to the measure of the gift of Christ," that is the proper measure of service. We can not get beyond the cross. If we imagine we have passed above and beyond that, we are deceiving ourselves. There is no higher measure of service than that. There is no loftier reason for service than the thought of the crucified Jesus. God forbid that the time should ever come when "the print of the nails in His hands" will not make a mighty appeal to my soul. Was Christian service ever worth a martyrdom? Not unless it is really a message of life and giving life. Were not the lives of Livingstone, of Judson, of Bishop Hannington, and of all the glorious roll, down to the newest confessors in China, too great a price and extravagantly poured out? Yes, if they were decorators; if they were urging the claims of a merely superior faith and bringing to a higher state of perfection a life already growing. But if they were grains of wheat falling into the ground, out of whose death new life should spring in Africa, India, and China, the harvest is well worth the seed. The cost is none too great. The issues at stake justified the giving of God's only Son. They justified those who furnished the blazing torches in Nero's gardens. They justified the sufferers of Paotingfu. They justify the surrender of every life to be used by God where and how He will. They justify larger gifts and more real sacrifices than we are making to-day. Shall we bring down our conception of the

depth of human need to what we are willing to do? Nay, let us raise our ideal of consecration to the level of Jesus' conception of the world's need. Let us read back through His unlimited devotion of Himself, back through His radical methods revealed in His life and teaching, back through the declared motive of it all, to Jesus' estimate of the peril of men and their need of His salvation.

Christianity requires a God to work it. Other religions may do without one. Christianity can not. We have been taught the principle of interpretation called "the economy of the supernatural." Our day is too economical of it. The task proposed, the imparting of a new life, is a supernatural task. The divinity of Christ is not an unessential fashion of thought. The work to be done required nothing less than a Divine Savior. The record of it all comes to us in a supernatural Book. His words in it "are spirit and are life" in a sense in which this can not be said of any other. And it requires a supernatural life to live it.

The issue is one to be welcomed. "When the enemy shall come in like a flood," said Isaiah, "the Spirit of the Lord shall lift up a standard against him." It will be no new standard. It will bear no novel motto. It will suggest no new terms of capitulation, no new way of life. The message we shall hear will be the same we have heard from the beginning. The wisdom of men will not have invalidated it. The needs of men will not have outgrown it. The word already spoken will judge in the last day. "The promise of life which is in Christ Jesus," of which Paul wrote to Timothy, is this, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Let it have dominion over our thinking and our service. And may the name of the Lord of life be more and more magnified in the earth.

# The Foreign Problem in Its Missionary Aspects.

REV. A. W. FISMER.

*And Elisha prayed and said, Jehovah, I pray Thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man, and he saw. 2 Kings 6:17.*

THIS prayer of Elisha is peculiarly fitting now. Fifty years ago prayers were offered that God would open to the gospel all the bolted doors at home and abroad. China, Japan, Korea, Madagascar, and other countries were at that time closed. Nearly all the regions beyond the Missouri River were *terra incognita* even to our most enlightened statesmen. No longer is this the case. God has heard His people's prayers and opened the closed doors. The doors of every nation of the globe are thrown wide open to the Christian teacher and preacher.

America was largely instrumental in opening these doors. To us first among the nations came the world-wide evangelistic opportunity. In God's providence we have been permitted to open the doors eastward to the land of the Rising Sun, northward to the land of the Midnight Sun, and westward and southward to the far islands of the Pacific Ocean.

Ten years ago one military master-stroke in Orient and Occident cut a mighty gash through century-old walls of political oppression and spiritual darkness, and through that gap the mighty hand of Providence lifted twenty million souls within the zone and sunshine of American Christianity. Twenty million souls on a single Sabbath morning emerged from under the darkness of the Spanish cross as a missionary opportunity for America. Nor is that all. While we are sending the gospel to the ends of the earth, God the Almighty is rushing the ends of the earth to our shores and our very doors, placing an immense foreign mission field in the home field and causing Home and Foreign Missions to strike their hands together in one supreme, glorious effort to lift the whole world near to the heart of God. America within

recent years has become largely a foreign mission field. Home missions and foreign missions here overlap. In present diplomatic usage "America" is a specific term, applying exclusively to our United States. In diplomatic affairs America may properly stand for the United States, but in spiritual things America continues to stand for Opportunity and for Responsibility, and the language of Carlyle is full of meaning, "America, too, will have to strain its energies, crack its sinews, and all but break its heart in a thousand-fold wrestle with pythons and mud-demons before it becomes a habitation of the gods."

The prayer needed to-day is not that God would open the missionary doors, but that He would open our eyes to see that the doors *are* open. The first need of American Christendom is for clear vision to discern the supreme issues involved in the great home-foreign missionary problem of modern immigration.

What does immigration mean? It means either a peril or a providence, according to the point of view. It is the present raw material of future American citizenship. It is a challenge to the American Nation; the challenge is clear and imperative. The Christian ought to see in it the unmistakable hand of God opening wide the door of evangelistic opportunity. Will we give the gospel to these multitudes of newcomers in the land? Will we extend to them the hand of brotherhood and fellowship? These are the questions that appeal to every intelligent American Christian. Of those foreign born or of foreign parentage there are living under the Stars and Stripes as many as twenty million people. Twenty million immigrants, twenty million opportunities, twenty million responsibilities. Are we able to comprehend the magnitude of such numbers? Perhaps we can if we put it in this way: One in every four persons in the United States is either foreign-born or born of foreign parents.

A million a year is the rate at which immigrants are now coming into the United States; one in every eighty persons in the United States has arrived from foreign shores in twelve months. They are coming at a pace of 2,800 a day, or 20,000 a week, a number large enough to settle in one year 100 cities of 10,000 inhabitants each. Gathered by nationalities in groups of 10,000, present immigration would settle within a single year 28 Hun-

garian cities, 22 Italian cities, 18 Russian cities, 6 English cities, 6 Scandinavian cities, 5 Irish, 4 German, 3 Belgian, 3 Dutch, 3 Portuguese, 3 Roumanian, 3 Swiss, 3 Turkish, 2 Scotch-Welsh cities. Besides we would have a Servian, a Bulgarian, a Montenegrin, a Spanish, and a Chinese town of 2,000 each. We should further have a city of 16,000 West Indians, 5,000 Mexicans, 2,000 Canadians, 2,000 Australians, and a colony of stragglers and strays from all ends of creation of 2,000. Place yourself in any one of these hundred cities thus peopled with not an American in it, with its strange language, its strange customs and costumes, with its strange morals and immorals, its strange religions and irreligions, and then realize that just such a foreign population as is represented by all these places has actually been put somewhere in this country within a twelvemonth, and the immigration problem may assume a new aspect and take on a new concern.

Wide open and unguarded stand our gates,  
And through them press the wild and motley throngs;  
Men from the Volga and the Tartar Steppes  
Featureless figures of the Hoang-Ho,  
Malayan, Scythian, Magyar, Celt, and Slav,  
Flying the Old World's poverty and scorn,—  
These bringing with them unknown gods and rites,  
Those tiger passions, here to stretch their claws  
In street and alley; what strange tongues are these,  
Accent of menace alien to our air,  
Voices that once the tower of Babel knew!  
O Liberty, white goddess, is it well  
To leave thy gates unguarded?

That is a question for statesmen to answer. Every European government has a restrictive immigration law. Washington questioned the advisability of letting any more immigrants come. Jefferson wished there were an ocean of fire between this country and Europe, so that it might be impossible for any more immigrants to come hither. Franklin feared that a continued immigration would tend to destroy the homogeneity essential to the spirit of democracy. It was not until the year 1882 that Congress passed the first law restricting immigration. But the remedy for the evils of immigration is not in barriers to keep them out. With



all the restrictions which Congress may put on immigration it will continue for decades, perhaps for centuries to come. If it be true, and no one has ever questioned it, that our present possessions are able to support 400,000,000 or 500,000,000 people, immigration will not cease until that number is reached.

Why do they come? The answer may be compressed into three words, Attraction, Expulsion, and Solicitation. Let the immigrants themselves say why they come. In a recent meeting of Italians in Brooklyn, one of them said: "Why have we come here? Was it because your skies are bluer, because you have grander cathedrals, because you have greater masterpieces of art, richer ruins, finer arches and columns? No! One night in my dream I saw Liberty, God's dear child, at the edge of the sea, stretching forth her arms and crying, Venite, venite, come, my children, to the land of opportunity, intelligence, and freedom."

Military service, high taxes, low wages, over-population, and persecution are the forces that are unsettling the masses in Europe, and immigration is the result. Necessity in Europe pushes and opportunity in America pulls. America is the magic word throughout the Old World. We get our notions of liberty from the Bible, but all the other people seem to be getting their ideas from us. They have felt the uplift of free institutions and they want to make them their own. They have heard the "Star Spangled Banner," and "My country, 't is of thee," and they can not get the music of liberty out of their ears and their hearts. That is the reason the Old World is in a turmoil to-day. American ideas are working there like leaven. That is the force at work in France, where absolute divorce has just been proclaimed between Church and State. That is the force that starts the flood-tide of millions to America.

It is aided by solicitation. Here lies the danger of immigration. In solicited immigration it is that the worst element is found. There is a law against it. But, alas! it is inadequate in many cases. Commercial greed lies at the root of the evil. The annual immigration involves more than a hundred million of dollars, and where money is to be made law is easily disobeyed. Agents of great steamship lines are busy in every corner of the globe of-

fering every kind of illegitimate inducement and deceit to secure a full steerage.

Not only do steamship lines import, they also export. Immigration becomes emigration. There are times when they return in larger numbers than they are coming. They come to work and save their wages. Out of a job, they go home. They can live more cheaply at home, so they go. And as they go they take things back to Europe with them which they did not possess when they came—impressions of the New World, conceptions of Americanism, penchants of individual liberty, an enlarged social vision—lots of things they carry home with them—and money, millions of dollars, it is reported.

What are we going to do about all this? Begrudge them the money they are carrying away? Well, they earned it, did they not? Worked hard for it, at harder work than most native-born care to subject themselves to. All this is missionary money. It raises higher not only the standard of living all over Europe, it raises higher the flood-tide of immigration to America. On their return home they turn zealous missionaries of American ideals, they talk America, talk the doctrine of American liberty, American money-making, and thus themselves become recruiting agents and add multitudes to the incoming hosts. Nor is that all. It is a matter of fact that the United States postoffice is one of the greatest immigration agents in Europe. The praises of America are sent back home through the mails by every person that comes here. The money sent by immigrants and carried by Uncle Sam to the home-folks means more immigrants. Forty-five per cent of their passage is paid by friends or relatives in this country, and twenty-five per cent more buy their tickets with money sent from the United States. In 1902, \$70,000,000 was sent home to Italy from the United States. Ex-Commissioner Watchorn says, "American money is the honey-pot for the alien flies." It creates not only a desire to immigrate, but it makes it possible. American money pays the passage of seventy-five per cent of the immigration to this country.

Does it pay? Public opinion is generally hostile to immigration and in favor of active measures to prevent it. But in immigration itself there is no cause for alarm. We are all of us

immigrants of more or less recent date. "Normans, Saxons, Danes are we." Immigration has made this Nation what it is to-day, and is still making it. The descendants of the same people that have fought for liberty and righteousness on scores of battlefields in the Old World have fought for these principles and ideals here. The high conception of morality and justice, the ethical principles of the Reformation that elevated humanity in Northern Europe through immigration furnished the strong fiber of the moral character of the American Nation.

The wonderful growth of this country is due in a large measure to the constant additions to our productive population by immigration. It is the foreign-born who have materially aided our country in its phenomenal development by furnishing the necessary working forces in industries of all sorts, besides furnishing us with domestic servants. They come largely in the productive ages; eighty-seven per cent being under forty years of age, with an average of five children to a family, instead of one or none, or a dog. Here we have an immense labor force offered us. Can we make use of it? In order to adequately supply the demand we need five millions per annum for the next five years to come. Three-fifths of them are agriculturists, and agriculture is the wealth of our country. Seventy-five per cent are unskilled laborers. The newer a country the more unskilled labor it needs. These are the people that build our railroads, clean our streets, handle our freight, and work in our factories. No one can look upon a map of our country and see the immense unreclaimed territory without saying to himself, There is room there for the unskilled labor of the world in reclaiming these deserts and turning them into a veritable paradise and thus hastening the fulfillment of time and the coming of the Kingdom of God.

From an economic point of view immigration may then be said to be a great gain to our country. What are we doing in return for these incoming multitudes crowding round about us and settling within the sound of our church bells? Shall we let them alone? That would, indeed, be a most convenient thing to do, but also the most dangerous. Let your garden alone for a season and see what will happen to it. What has happened to those half-savage mountaineers in Kentucky that two hundred years ago were

a God-fearing people? Nothing at all; they were merely left alone without the gospel. The very same thing will happen to the newcomers in the land when left alone without the saving power of the gospel.

Mr. Beecher possessed great confidence in the digestive capacity of the American people. "Let them come," said he, of the foreigners. "Let them come; we'll devour them all. When I eat chicken I do not become chicken; chicken becomes me."

But we are reminded that we are not cannibals, and the foreigners are not chicken to be devoured. On the contrary, they increase and multiply, rapidly becoming a mighty factor in the destiny of this country. Are these multitudes to become exponents of irreligion or promoters of true Christian citizenship? The responsibility is upon us to decide this momentous question. The opportunity is ours to help the strangers within our gates to do their part in making up for weal or for woe the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty. If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our own children and children's children are pulled down. Either they will rise or we shall sink. The level of well-being in this country will be a level for all of us. We can not keep that level down for a part and not have it sink more or less for the whole. If we raise it for a part we shall raise it to a certain extent for the whole. But how may this be accomplished?

The old Dutch government in colonizing the New World decreed that every colony should have a church and a school. That is precisely what the present settlers need. The Christian Church and the school are the combined power that has harmoniously united the heterogeneous and hetero-national elements in this country, and it is still efficient and sufficient if given a chance. There is no cause for alarm, no need of putting up the bars. We were made rich by immigration and great by assimilation. Not America for Americans, but Americans for America. Americans are all who have American ideals, the American spirit, American conceptions of life. In this sense to Americanize and to Christianize in order to Americanize the incoming multitudes is the unique and

glorious mission for Christian America. Let Orient and Occident fill their ships and land their surplus millions of humanity on our shores, if only Christian America is up to her responsibility.

Our institutions are equal to the strain. The school, the college, the press, the Church, and the Christian home will transform these people; they are manufacturing souls of good quality, and when they have wrought out their ministry they will make this Republic to be the educator and evangelizer of the nations in free institutions.

# My Part in the World's Evangelization.

MRS. GEORGE O. ROBINSON,

President of the Woman's Home Missionary Society of the Methodist  
Episcopal Church.

"My part in the world's evangelization?" To myself, as an individual, it means a mighty call to serve God in just the place I am—the great Republic of the Western world; in just the time in which I am living—at the beginning of the world's most wonderful century. I am stirred to the depths by the opportunity for Christian service in our own land. America stands out as the Nation of all nations in mission zeal. We are sending out yearly more missionaries to foreign lands than all the Protestant Churches of Europe. But in a marvelous way the peoples of the earth are coming to us. Make and keep America a truly Christian country, and you have the secret of the world's evangelization. Count the foreigners pouring in on our shores, and you have the most effective missionaries for carrying the gospel to their homelands. The world has never seen such great migrations of peoples as we are witnessing in the life about us.

The United States has been the goal for momentous world-movements during the last fifty years. Peaceful invaders have entered through our seaports by the hundred thousands and millions. What becomes of them? The Immigrant Commission reports to Congress that these new-comers for the most part adapt themselves readily to American conditions; that their children develop in such a way that they differ in type essentially from their foreign-born parents. Evidence shows that not only every part of the body, but markedly the *head, the most persistent of hereditary features*, undergoes changes.

The commission goes so far as to declare that "there may be ■ rapid assimilation of widely-varying nationalities to something that may be called an American type."

It is well for the Republic to provide for these foreigners, be



cause their children are bound to become an integral part of our people. It is still more valuable for the great future yet to be. Here the nations are gathering. Here they center. "East and West, and North and South, the palm and the pine, the Pole and the Equator, the Crescent and the Cross—how the great alchemist melts and fuses them in his purging flame! Here shall they all unite to build the Republic of man and the Kingdom of God."

How shall we hold our country true to its heritage? Here is a large work, and what wonderful possibilities are ours! Our hope for the future is in the young people. It is to our Queen Esther girls, our Young Women's Missionary Societies, to the great Epworth League movement for the youth of both sexes, that we pin our faith. They constitute a great crusade marching onward to the evangelization of the world under the inspiration of the cry of the Crusaders of old, "God wills it, God wills it." The Spirit of God is breathing forth upon our young men and young women. They are being moved to mighty impulses. It is upon this new crusade of the youth of our land that the hope of our Nation rests.

It has recently been my privilege to travel through the great Northwest. What wonderful forests, towering high above us, standing for ages, waiting to contribute to the needs and the wealth of the present age. Note the great plains, the mighty rivers! What possibilities for humanity in the future! In Southern California tradition clusters around the Catholicism of early Spanish times. In Oregon and the mighty Northwest the traditions of the past center around the noble Protestant missionaries, Jason Lee and Marcus Whitman, who founded schools and built churches before the first beginning of civil rule existed. Here is a civilization yet largely frontier in condition, but having a promise of rich development for Christian ideals. And the heroes for Christ are not lacking. In the Oregon Conference alone fifty-one ministers have a salary of five hundred dollars or less, and twenty-six of these have three hundred dollars or less. Is this wise treatment of our ministers? What enables them to endure privation and hardship? The true missionary spirit of sacrificing comfort and ease for the love of Christ. They live a hard life, but it is supremely worth living.

"My part in the world's evangelization?" What greater part

can one desire than here in this great Republic to do a Christian woman's work? It is not because the work is small or unimportant that so many pass it by. They have no vision. They do not see. They should pray, "Lord, open Thou mine eyes," and they would see the thousands of pagans in Alaska, than where no grosser, blinder heathenism exists; they would enter into the pathos of the lives of the imprisoned Chinese women on the Pacific Coast, held behind iron bars to a life of deadly shame; they would heed the unconscious cry for knowledge from the Mexican women, thousands in number, in our great Southwest; they would send teachers to the Indian women, also thousands in number, who know nothing of Christ and His gospel of freedom for women. Had they vision they would note the menace to our Christian civilization in the Mormon missionaries, who are reaching all classes and all places in our land. They would cherish our schools, and work and pray to provide more teachers for the Mormon youth, who are blinded and misled by false teachers of a false faith.

"My part in the world's evangelization?" Our deaconesses have found their part. Wasting no words, they go to cellar and tenement and garret, employed in good doing, finding surpassing delight in the work. These quiet women are among the stanchest bulwarks against the inroads of anarchy.

This is a great Nation. Former President Roosevelt said: "A small nation can play a small part, not a great Nation. Upon the welfare of this Nation depends the future of free government in the entire world." But Christian mothers and teachers are the guardians of its welfare. If the Methodist women of America would be true to themselves and to their part in the world's evangelization, let them not belittle the vast opportunities for service at their doors.

How shall we obtain this vision? How can our eyes be opened to see our part in the world's evangelization? The Master has told us that we are to enter into our closet, and shut the door, and pray to our Father which is in secret. We must touch the hem of His garment, and light and wisdom will flow unto us.

Balzac says, in one of his remarkable creations: "Be one of the conquerors! The universe belongs to him who wills and loves and prays; but he must *will*, he must LOVE, and he must PRAY!"

## Laborers in the Lord's Harvest.

REV. ANTHONY S. SHELLEY.

*Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Matt. 9:38.*

THESE words of the Savior were uttered on one of those occasions where it is recorded that "He was moved with compassion." That which so moved Him on this occasion was the sight of the multitude pressing to Him as He was teaching and healing. He who could see beneath the surface of things, who needed not to have any one to reveal to Him what was in man, saw the pitiable spiritual state of this multitude, "distressed and scattered as sheep not having a shepherd." Moreover as He looked upon these there passed before His vision the great procession of peoples of other countries and nations, even to the ends of the earth, out of which must be gathered the "other sheep," not of the little Jewish fold. / What He saw in those moments of compassionate outlook was the almost overwhelming greatness of the work of evangelization pressing upon Him with the urgency of great need and of divine compassion, and the fewness of laborers ready to take hold of the work. / "The harvest indeed is plenteous," said He, "but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Our present meditation upon these words of the Savior may be along two lines of thought, viz., 1. How to pray aright this prayer enjoined by the Master. 2. The co-operation of all, both ministry and laity, in the mission of the Church, considering the latter perhaps mainly with reference to the home field.

### I. HOW TO PRAY ARIGHT.

As to the general meaning of the prayer for laborers in the Lord's harvest, Christians have generally understood the Savior's injunction. We are in a manner following it, as is evidenced by the frequent use of this petition in praying for the work of the

gospel, especially in mission fields. But while we have used the form, it is not so sure that we have always, or even generally, caught the true spirit in which the Savior would have His disciples then and now offer the prayer. A brief analysis of the subject may help us to see how this prayer is to be used.

Prayer may be divided under the two heads of prayer for one's self and intercessory prayer. All petitions turn upon human need for divine blessing, and considered as objects of my prayers humanity divides itself primarily into myself and others. I pray either for myself or for others. My prayer is either the reaching out of my soul after God, or is the pleading of my soul for others. Every petition in the Lord's Prayer as I offer it, if it means anything, must mean either that *I* may have my Father's name in reverence, that in *my* heart and life His Kingdom may be established, that *I* may do His will perfectly and joyfully as do the angels in Heaven, that *I* may receive my daily bread, and so on, or that these same blessed results may be vouchsafed to *others*. But these objects in prayer are not only sanctioned, but they are enjoined by the Savior. That I shall pray both for myself and for others is indicated by the plural form, Our Father, our daily bread, our debts, etc. But an important point of consideration is that of properly joining and balancing the two. How large a part and which part of the "our" and the "us" should be "my" and "me" with the individual person praying? It is through failure on this point that we often ask amiss and neither obtain for ourselves nor have any power with God for the good of others. Spiritual pride and selfishness often lead us to turn certain petitions wholly upon others, while in other petitions more agreeable to our desires we are all absorbed in ourselves. What, then, is the proper relation?

In our prayers for spiritual blessings it is plain that prayer for self must take the precedence. To reverse the order would be inconsistent and, indeed, impossible. I must first have the beams in my own eye removed. Before I can be the means of saving others I must be saved myself. Before I can consistently and effectually pray for God's Kingdom to come in others I must have prayed for and fully surrendered myself to the dominion of Jesus in my own heart and life. Then I can and will both pray and labor for a like blessing to others. So even in respect to temporal bless-

ings, self comes first in God's order, but is immediately followed by "thy neighbor as thyself." You may pray for your daily bread, but when God grants it to you, with perchance a measure beyond your need, it is to put in your power the means to help answer your further prayer for the daily bread of others. If you are not willing to do this you have prayed selfishly.

It is in this willingness to do our part as God shows it to us, this consecration of our all to God, that the chief element of power in our intercessory prayer lies. When we intercede for others, in order to be effectual, we must pray with a full surrender of our wills to God's will and a full consecration of such powers and means as He has intrusted to our stewardship to the purpose prayed for. This is "the supplication of a righteous man," which Jesus says, "availeth much in its working." Jesus also gives us an example of the opposite. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful for the body, what doth it profit?" This is well illustrated in the story of the good deacon, who visiting a poor widow prayed with her, yet found no answer of peace or approval, but only distress of soul, until obeying the prompting of the Spirit he went and out of his well-filled bins supplied the needed relief from actual want in the widow's poverty-stricken home.

The object of all prayer, whether for self or others, is not to induce God to do His part, but to bring man in line with God's work, to lift him, and foremost of all the praying one, up to the plane of a life in and for God.

Reverting now to the prayer for laborers, what is the spirit in which this intercession in behalf of a lost and ruined world is to be offered? The answer is found in the context. In Luke's account (Ch. 10:2, 3) the injunction to pray for laborers is followed immediately in the next sentence with, "Go your ways; behold, I send you forth—" In Matthew likewise the calling of the Twelve and sending them forth on their first missionary tour immediately follows. The conclusion is plain. Their prayer for laborers was to have primary and particular reference to themselves. They were not simply to pray, but with full consecration, leaving all, as Peter put it, do their part in bringing the answer



to their prayer. They should themselves be the first of the laborers for whose sending forth they were to pray.

And how is it with the prayer for gospel workers to-day? The same rule applies. That alone is true prayer that leads to and is joined with full consecration. The admonition one hears so frequently given to Christians, that they can at least pray for the cause, is misleading if given or interpreted as suggesting an easy way to get quit of one's personal obligation in the matter. Let no one attempt to ease his conscience by praying for laborers to be sent and for the work in general, while he withholds that which God requires of him, be it a mite or a million, or while he evades or resists the call of God for himself to be one of those sent. To pray thus is to make light of the Savior's words.

If God is to answer fully our petition, "Thy Kingdom come!" if the gospel of Jesus Christ is to be given to the world there must be men and women to devote their lives to the work. What good reason have you for not being one of them? As you value your soul's present and eternal happiness, be honest in your prayer for laborers and be ready to obey if Christ says to you, "Go your ways; behold, I send you!"

From all over the wide field, out of the prevailing darkness, there comes the call of those in distress on the one hand, and of the inadequate rescuing force on the other, "Come over and help us!" How few of the hundreds of thousands of Christians at home who are giving their pittances for the work and *saying their prayers*, perhaps including the petition for laborers, are willing to-day to let the Spirit put it into their hearts and upon their lips to say, "Here, Lord, am I; send me." What the Lord wants of the great majority of us to-day is a quickened missionary conscience to raise our pittances into gifts of decent and grateful proportion to the size of our intrusted stewardship, and to take a more prayerful interest in directing and sustaining the cause of the Church's world-wide commission,—a quickening such as has recently come into evidence in the great laymen's movement. But for some within the hearing of this appeal, God's purpose means even more. They are those who are to be the chosen bearers of the "tidings of great joy." To you I would say, do not resist the call when it comes. In your case substitutes will not answer; prayer alone



will not answer; it is *you* that God wants, and it will be the happiest moment of your life when you can cheerfully say, "*Lord, I will; send me.*"

## II. WORK FOR ALL AND ALL AT IT.

Passing now to the second part of our subject, we come to consider the importance of enlisting the service of all for the carrying out of the Master's commission. In whatever direction we look the greatness of the work to be done in and by the Church is apparent. Jesus said, "The harvest is great." What He calls great must be great indeed. All can get a hold and each must do his share. The Son of man is as a man taking a far journey, who left his house and gave authority to his servants and to *every man his work*. Now, the work that the Son of man gives to every one is not such as is reported of a certain philanthropist, who set men to wheeling bricks from one side of the street to the other and back again, simply to give them something to do for which to receive wages. The Lord's work is such as needs to be done—work that will form an essential part in the carrying out of His purposes of love—work that not only is not useless, but is of the most exalted nature, telling when faithfully done in His name for the eternal good of immortal souls. Now, as God's purposes are infinite so His work is infinite, and no one of His saved ones can excuse himself from taking part with the thought that there is nothing for him to do.

The work in God's household is of such great variety as to call for the various abilities and capacities of all the individual servants of His. He needs not only the apostles, prophets, and teachers, but equally as much the helps, governments, and divers kinds of tongues—tongues of private admonition and exhortation as well as of public eloquence; tongues of sympathy and love for the down-trodden and forsaken; tongues of comfort for the bereaved; tongues of gentle persuasion for the wayward; and with all these, tongues of prayer and supplication in the Spirit. *God needs you*, and this is the first consideration establishing the importance of every member of the Church being a working member.

The second consideration is that the members need the work. The first need is on God's side; the second, on man's side. One view of salvation sees it as the rescuing of men from the devil's

loafing places, from all the abominations that that term brings to mind, and placing them into God's busy industrial establishment, with such a changed nature, however, that the person can be happy only when he becomes a part of the activity there. The act of his salvation was mainly in the passive form for him. He was found and rescued and regenerated by the saving grace of God; and the knowledge of this, God's wondrous love and work of salvation fills him with joy. But his joy, his happiness will be growing when the active takes the place of the passive, when his knowledge evolves and perfects itself in doing. If ye know these things, says Christ, happy are ye if ye do them. Jesus says, If any one is not simply a hearer, but a doer, this one shall be *blessed in his doing*. The saved soul is brought from death unto life; but life is activity and must be evermore fed by activity. Paul exhorts the Philippians to work out their soul's salvation. This is nothing more nor less than to be at work for and with the Master—to be about our Father's business, to live continually in the atmosphere of His sweet will, not passively but actively.

No one can by any works of his save his soul. By grace we are saved. But while we are not saved *by* our works we are in a certain sense saved through our works. They are, as it were, the language of the soul, and just as ordinary language is both the instrument and the expression of mental thoughts, so this language of good works sustains a like relation to the higher thoughts of the soul. It is only as we work out the thoughts of God that we can think them, and thus develop more and more into His likeness.

To sum up this part of our subject, there is an absolute necessity that all the members of the Church shall be in the work. The Lord needs them as workers. He has work for all; and they need the work for the welfare of their souls, as without it they would be spiritual dwarfs at best.

How, then, shall this necessity be met? On the part of the lay members the necessity must be met by embracing every opportunity offered them, in public or in private, to work for the Master, and doing at all times with their might (*i. e.*, to the best of their ability) what their hands find to do for the Lord. But the leaders in the Church have also a duty right here. They must meet the necessity by observing the following points:

1. Press upon the members the necessity in question. Let our teaching and preaching be faithful along this line, enforcing with James the importance of works, as well as with Paul that of faith. Let us teach them the duty and blessed privilege of bearing testimony for Jesus in practical work.

2. Point out to the members opportunities of working for the Lord. Show them where they can work to advantage either in the regular Church services or in personal work, or in charitable and missionary enterprises.

3. Be ever intent on so arranging Church work as to give opportunity to the individual members to engage in active service. Such opportunities as the Sunday-school, the prayer meeting, meetings for mutual spiritual edification, Young People's Societies for Christian Endeavor, etc., are right in this line. Be not slow to adopt any practical methods by which the members can be put to work. Be much less afraid of what you might consider imperfect or even bungling work than you are of the idleness of members. The Lord will take care of the former; the devil delights in the latter.

4. Be not too egotistic or too jealous gladly to receive and adopt practical suggestions from members who have become interested in the energetic prosecution of God's work. Encourage the members to join heads in devising plans for effectual work as well as hands in carrying them out. Many a minister has lost a golden opportunity by failing to fall in with the promptings of earnest lay members for more activity in the spiritual work of the Church.

5. Be not stingy with your signs of approval of work done. A hearty "Well done" will be an encouragement to any one, especially in our spiritual work, where the apparent results are often so discouraging. Even where the work can not be fully approved the faithful spirit that prompted it should not fail of its meed of approving recognition.

In all this let the earnest pastor remember that, as Moody said, it is very much better to put ten persons to work in the Master's cause than to do the work of ten persons yourself. Let pastor and people pray together and work together, and the Master who has called them all to His vineyard will, when evening comes, give to each the "penny" of blessed reward.

## Forgetting Past Things.

REV. R. S. MCARTHUR.

*Forgetting the things which are behind.* Phil. 3:13.

WE stand this morning on the border land between the old year and the new. We would be more or less than human did not solemn thoughts fill our hearts to-day. Some who began the year with us have ended it in the more immediate presence of God; three of our Church members ended last week all the years of their earthly lives. Some who may pass over into the New Year with us are sure to end their lives before the close of the New Year. It is natural for us this morning to look both backward and forward. Solemn though our hearts may be, I would yet strike no doleful note on this last Sunday morning of the dying year. Rather with Tennyson, in his "In Memoriam," cv., would I sing:

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

The fact is, that every day is the beginning of a new year and every hour the closing of an old year; but according to our

usual reckoning the present time is especially a season of moral thoughtfulness. Let us learn, under the guidance of the words chosen as the text, the lessons which the season teaches.

#### FORGETTING OUR MISTAKES.

We ought to forget our mistakes. The man who never makes a mistake is likely never to make anything. It is no great compliment to a man to say that he never makes mistakes. There is a dull and stupid mediocrity which never steps out of the beaten track, which has no power of initiation and which may never make a mistake, nor much of anything else. The man who does things will inevitably make blunders; but it is vastly better that a man should occasionally make a mistake than that he should never make anything. The merchant princes, the great financiers, and the truly successful generals in war are not those who never made mistakes. They are those who knew best how to retrieve their mistakes, and out of even their greatest blunders to organize splendid victories. Washington made enormous mistakes, and lost a painful number of battles, but he knew how finally to organize victory out of defeat. General Grant's failures for a time were numerous and grievous; but he also knew how eventually to transform humiliating defeat into superb victory.

In all business enterprises and in all professional endeavors mistakes will be made. But we ought not to sit down at the end of the year to grieve unduly over those mistakes and blunders. Such grief may greatly hinder true growth in noble character. Undue introspection is unwholesome. Perhaps it is well always for a man to feel that he has partially failed in order that he may win more grandly for the future. True faith is always hopeful and inspiring; it will lead us to forget the mistakes of the past, and out of them to win victories for the future. We may lose superb opportunities for future success by mourning unduly over past failure. There is a rueful spirit which so repents over neglected duty as to unfit us for the performance of duty in the present. Undue sorrow over an irreparable past robs us of power to win a successful future. We ought to rise above our mistakes. A Spanish proverb says, "He is a fool who stumbles twice over the same stone." You have stumbled once; avoid that stone in the future. You lost the right pathway in the past; strike out for a



new pathway for the future. Let the dead past take care of its dead self; heroically strike out for a new, living, successful, and joyous future.

#### FORGETTING OUR SORROWS.

In a real sense we can not forget our sorrows; there is a true sense in which we ought not to forget our sorrows. In the purpose of God sorrow has an exalted and divine ministry. We ought to forget our sorrows so far as they are clogs and hindrances in our Christian course; we ought to remember them so far as they develop character and inspire us to nobler service for the good of men and for the glory of God. It is quite certain that the furnace of affliction has its beneficent purpose in the development of character. The psalmist rightly says, "Before I was afflicted, I went astray; but now have I kept thy Word." The fire in the furnace of trial consumes the dross and refines the gold. God has but one Son without sin, but God did not have even one Son without sorrow. Unsanctified sorrow tends to make us painfully self-conscious and pitifully selfish. We are apt to think that there never was sorrow like our sorrow, nor misfortune so great as our misfortune. We thus become self-centered and intensely selfish. The effect which sorrow produces depends largely upon our moral condition when sorrow is experienced. The same sun which hardens clay melts wax. Grief which sweetens, heartens, refines, and sanctifies certain souls, stultifies and embitters less noble souls. Bulwer Lytton calls attention to a fixed habit on the part of Goethe when suffering severe affliction, as notably in the death of his only son. He did not allow himself to dwell unduly upon his sorrow; neither did he try to find relief in what is usually called recreation. He turned heroically to the hardest kind of purely intellectual work; he took up the study of a new science, and labored diligently until he mastered its main principles. Bulwer well says: "Ah! Goethe was a physician who knew what he was about. In a grief like that you can not tickle or divert the mind; you must wrench it away, abstract, absorb, bury it in an abyss. Bring the brain to act upon the heart. If science is too much against the grain (for we have not all mathematical heads) then something within the reach of the humblest understanding, but sufficiently searching for the highest—a new language—Greek, Arabic, Scandinavian, or Welsh."



This is a form of mind-cure worthy our most careful consideration. Harriet Beecher Stowe, in her powerful novel, "Oldtown Folks," sets her hero, when suffering from a tragedy of the affections which threatened his very reason, to the study of a new language. She deemed this better, at this particular juncture in her hero's experience, than the study of Thomas à Kempis or Jeremy Taylor's "Holy Living and Dying." Better advice still would be to urge those in sorrow to perform unceasing and unselfish service for the good of others, and to exercise unquestioning faith in the wisdom and love of God in all the events of His providence, knowing "that all things work together for good to them that love God."

Let us learn the lesson God would teach us by the sorrow of the past year; then, having learned the lesson, let us strive to do better work and to develop nobler characters for the duties of the new year. I have seen men and women make marvelous spiritual progress because of their sorrowful experiences. I have seen them brighten and sweeten, until there was more of Christ than of themselves in their faces, words, acts, and hearts. Looking back upon the sorrow of the past year, let us pray that God may sanctify that sorrow, that during the New Year our lives may be more fruitful in beautiful service for men, and our character be so like that of our Lord that men everywhere shall take knowledge of us that we have been with Him. We can truly say again with Tennyson, in his majestic "In Memoriam," one of the greatest of all the English elegies:

I hold it true, whate'er befall;  
I feel it, when I sorrow most;  
'Tis better to have loved and lost  
Than never to have loved at all.

#### FORGETTING OUR SUCCESSES.

We ought also to forget our successes, so far as they minister to pride and self-complacency. Men sometimes forget the duties of the present in their congratulation of themselves over their achievements in the past. There is no worthy future for a man who neglects present duty in his self-complacency over past success. The man who is relying for his future exclusively on his past will have no future but his past; and the man whose only future

is his past is a subject of profoundest pity. A man is young, whatever his age may be, so long as his future is in the future, and is full of hope; a man is old, whatever his age may be, when he is evermore telling of the marvelous things which he and others did forty years ago. Pitiable old man! The man who does his duty vigorously in the present and who evermore has a sunlit future is a young man, whatever the calendar may say about his age. In all business pursuits and professional experiences we ought not to be satisfied with present attainments. Men must act in the living present, or soon go out of business entirely. No kind of business is performed as it was even ten years ago; you must keep step with the procession, or it will inevitably move forward and leave you hopelessly behind. Every lawyer must have a masterful knowledge of the latest decisions of courts, or he must lose the respect of clients and finally lose the clients themselves. Every physician knows that he must be up-to-date in his profession, or he will be entirely out-of-date so far as his practice is concerned. Not otherwise is it in political life; political maxims regarding certain necessary activities of political parties which were authoritative even five years ago are entirely out of date to-day. Lowell was eternally right when he said in the last stanza of his great poem, "The Present Crisis:"

New occasions teach new duties; Time makes ancient good uncouth;  
 They must upward still, and onward, who would keep abreast of Truth;  
 Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,  
 Launch our Mayflower, and steer boldly through the desperate winter  
 sea,  
 Nor attempt the Future's portal with the Past's blood-rusted key.

New conditions have arisen in our own country within the past year in its relation to itself and to all the world; and if a man is to be a power in the political activities of the present and of the near future he must be in line with the new spirit and the new duty of the new life on which the Nation has entered.

Not otherwise is it in the Christian life. The man who simply repeats the religious experience which he enjoyed at the time of his conversion is not a growing Christian. Glorious as were those early experiences, those of to-day ought to be far more glorious.

The man who makes yesterday a stepping-stone to a nobler tomorrow is the man of growth and power in the Christian life. Christian manhood is better far than Christian boyhood. Tender and beautiful as was the beginning of the Christian life, its maturity ought to be much more wholesome, symmetrical, and potential than its beginning. No minister of any Church, no matter how brilliant his past life may have been, can sit down trusting to that past for a successful future. Standing still is impossible in the physical, intellectual, or religious life. Not to advance is to retrograde, not to go upward is to go downward. Every pastor is like a man on a bicycle, he must go on or go off, and that without delay. There is no "dead line of fifty" to a working and so to a growing man, whether in or out of the ministry. The dead line comes when a man stops working and so stops growing, whatever his age may be. Let us heroically gird ourselves for new duties, new enterprises, and new triumphs for Christ and the Church. Thus shall new successes be won as we enter the New Year.

FORGETTING OUR SINS.

We ought also to forget our sins. Perhaps this statement may startle some auditors. Rightly understood, the statement is fully justified. We do not forget that the psalmist on one occasion said, "My sin is ever before me." There is doubtless a sense in which this statement is true, and in which his experience should be that of us all; but this ought to be true only until sin is confessed and forsaken. There is no gain in brooding over sin until remorse prevents true repentance and reformation. Remorse robbed Judas of hope, and drove him, in his despair, to his eternal destiny. A terrible word is the word remorse; it comes from *re*, again, and *mordeo*, to bite, to gnaw. During the Middle Ages, and to some degree in later times, remorse drove men and women into monasteries to spend their time in worthless and miserable lives. Remorse may so emphasize past faults as to rob the spirit of repentance, energy, and hope. In this way all wholesome progress becomes impossible. We need all the encouragement for our work the sense of God's forgiveness can bestow.

She was indeed a very wise woman, this Wise Woman of Tekoah. Dr. Samuel Cox suggestively reminds us that one sentence of hers has lived through thirty centuries, and that it still

lingers on the lips and in the hearts of men. What preacher or orator of to-day will ever utter a sentence that will live for three thousand years? She appeared but once on the historic scene, but she will live forever on the page of sacred history. She rose but once in her interview with King David, from the facts of the case in hand, to utter one of those broad and rapid generalizations which have inestimable value for all time. By virtue of one apt and beautiful saying this woman has become immortal. What was that saying? It is striking in itself, and it is profound in its philosophy. These are her words: "We must needs die, and are as water spilt on the ground, which can not be gathered up again." These are strong and sad and sound words. Listening to these words, the prophetess appears before us from the darkness of the centuries, with her pensive face and her mournful voice. She teaches us that the living must die and that they are as water, which, if spilt, can not be again gathered. Recall the circumstances which led to her utterance of this historic sentence. Absalom had slain his brother, Amnon. Amnon had grievously sinned, and so provoked the wrath of Absalom; but Absalom had grievously sinned in slaying his brother. For three years David had steadfastly refused to see Absalom; for three years he had continuously mourned over his family sorrow. His heart yearned over the absent Absalom. The Wise Woman virtually said to David: "The dead are dead, it is no use to cry over spilt water. You can not bring Amnon back; but Absalom is alive. Recall him to thy home and heart, O loving David. Are not three years long enough for sorrow such as thine? Why weep over spilt water? All the weeping in the world will not bring Amnon back to life. Is it not better to drink of the fresh and sweet cup of water offered you, than to weep over the water spilt on the ground? Sorrow for the dead does not absolve the living from their duty to the living. Rise, O foolish David, and perform the duty of the hour. Do not fret unduly over the inevitable and the irreparable. The water mixed with the earth, even if it could be gathered, would only pollute your fingers and your face. Drink of the life-giving stream which flows from the fresh fountain, which is untainted and perennial." May we all learn the lesson which this woman taught to King David!

Young men often sit moping in hopeless discouragement over lost opportunities; and, mistaken fellows, they are losing better opportunities while mourning over the opportunities that are hopelessly gone. They are sorry that they can not gather up the spilt water, and they are neglecting the clear, clean water that God to-day places to their lips.

Bring your sins to God; confess them, repent of them, forsake them, and forget them. What does God say regarding sins of which we repent? Most assuredly He affirms that He casts them behind His back. I reverently paint the picture. There stands the sinner; his sin is before him; it lies between him and God. Now he confesses and forsakes it, and God takes it up; God throws it behind His back, and God does not again see it, and the penitent sinner can not again see it. Why continue to think about it, and groan over it? Leave it; start upon a new life; forget your sin, except in so far as it emphasizes mercy on God's part and produces humility, gratitude, and love on your part. Remember the passage in Isaiah 38:17, "For Thou hast cast all my sins behind Thy back." When God pardons sin He remembers it no more. When God pardons He forgives and forgets, though our sins were as scarlet and crimson. In Micah 7:19, is this assurance: "And Thou wilt cast all their sins into the depths of the sea." They are not cast near the shore; there they would be caught up by the incoming tide, and swept up on the beach. But God buries our sins far out in the deep, deep sea, and they will have no resurrection. He buries them in eternal oblivion; they shall no more come into view than a stone dropped into the depths of the ocean.

Off the Scottish Coast, one Sunday, I officiated on the deck of a ship at the burial of one of the passengers, a Scotchman, who died that morning. It was a sad hour for us all. The body lay on the deck during the morning, wrapped in the British and American flags; and I was deputed by the captain to officiate at the solemn service, and later to tell his family of his death, when they should come to meet the ship at Greenock. At the setting of the sun I repeated the burial service; never before did these words have so much meaning, "The earth and the sea shall give up their dead." The body was lowered into its watery grave. The casket was weighted with iron and other heavy materials; but in a few weeks

afterwards, while on the coast in the North of Scotland, I read in a newspaper how a body had been swept on the shore; and the description given clearly showed that it was the body of this man. The sea had already given up its dead. Had we buried him in the depths of the Atlantic the sea would not have given up its dead at that time. God buries our confessed sins in the middle of the mighty ocean of His forgiveness and forgetfulness.

The Apostle Paul, in the text this morning, might well think of what he had to forget; let us think of it for a moment. He had to forget his persecution of God's people; he had to forget all his successes of the past. He had already written his greatest epistles; he had already founded his greatest churches. He was the most useful man of his time in the Church. He had endured great suffering for his faith. He had already preached his greatest sermons. Yet he virtually says, forget my sermons, forget all my achievements; leave them all behind. Glorious and heroic apostle! May we imitate thy sublime example!



## The Bible Our Guide.

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*Thy Word is a lamp unto my feet and a light unto my path.*  
Ps. 119:105.

A FEW weeks ago, for the first time, I was permitted to enter one of the great astronomical observatories of the land. Visitors were cautioned to speak in low tones, and to tread the floor with soft footfall. In the center of the room there was swung a mighty glass, poised so delicately upon its ponderous base that the touch of a child or the rude laugh of a spectator would disturb its movement. Out through the lofty dome the great glass was pointed; and the astronomer in charge said, "When we study the heavens we must study them in quiet."

I come in the spirit of the astronomer's injunction to-night to study the great Book which is God's luminary. I would that a worthier speaker were possessed of the theme, or that I could bring forth out of its treasury things both new and old. There is a king of beasts. I stood in old London, a curious spectator, admiring the tawny mane and majestic head of Nero, the matchless lion king, over whom poets and painters have raved. I saw the flash of his eye, which long imprisonment had not subdued, and I said, "Although you be a captive behind prison bars, the subject of holiday sport in this great city, you are a king of beasts for all that." There is a king of birds. I passed the corner of an Illinois town one day, and found chained at the foot by some unpatriotic owner a magnificent specimen of the bald eagle. I heard its pathetic cry, and saw it plume its wings and look toward the blue ether with longing to soar to its native sky, and I said, "They may chain you, but you are a king of birds for all that." There is a King of Books. (Sir Isaac Newton said that if all the great books of this world were given life and were called together in some

mighty convention, "the moment the Bible entered the other books would fall upon their faces, even as the gods of Philistia fell when the ark of God was brought into their presence."

First, then, I present to you the Bible as *the book of supernaturalism*,—the one great, divine book of God. Whenever the finger of God touches humanity at any point, the point of contact is a miracle. Whenever two currents of electricity meet, there is a flash, an instant's illumination, as the symbol of nature's mighty forces. And so, when God has touched the race at any point in its career, it has always been marked by miraculous sign. In saying that the Bible is supernatural, I am only saying a trite and commonplace thing that has entered into many public addresses. But it needs to be said again and again that in its genesis, in its content and intent, it comes immediately and miraculously from God; and that it has been maintained as by a miracle of the providence of God. It has been purged from corruption as far as the divine power could so use the imperfect human instrumentality. It is supernatural in its content,—a great succession of marvelous things are included in its record. It is supernatural in its intent,—it stands for the uplifting of humanity, the transformation of human character, the bringing forth of righteousness out of evil, the reformation of an earth that has fallen away into a new earth that shall be recreated through its sacred teachings. Our fathers thus believed in its supernaturalism. It was a lamp of divine lighting unto their feet. Our mothers cherished it, and taught its miracles and stories in simple faith to their young. It has pillowed the head of the sick man and comforted the dying, because it was God's own Book, divinely given.

In these latter days, however, the element of the supernatural in the Bible has had the rude hand of a baptized infidelity laid upon it. The ancient fool, according to the psalmist, was one who said in his heart, "There is no God." The modern fool is the one who says in his heart, and often exploits upon his lips, "There is no supernatural Bible." You know how easily and yet surely the descent has been made from that ancient high esteem in which this divine Book was held by the fathers until now it is made the mock of men of pretentious scholarship, the very football between opposing camps of critics. You know that in the beginning, for

centuries, Christendom cherished the conviction that if you could find any one of the original manuscripts in which the Bible was written, it would be penned indeed by the human instrument, but inspired wholly, even in word, by the Spirit of God. You know how, upon that high level of verbal inspiration, long maintained in the Church, in the great epochs of its conquests and mightiest triumphs, men began to invent other theories of inspiration, until now it would be a difficult thing, even in a convention of men of the cloth, to secure a consensus as to what the true theory of Biblical inspiration is. Its latest interpretation I heard the other day. "Go," said a doctor of divinity (whose divinity greatly needed doctoring), "go into the forest. Look up at the tall tree that comes nearest to the sunlight, and then at the lower trees, and you have the figure of relative inspiration, as to the Word of God and other books. It is the *same in kind*; maybe a little more in quantity for the Bible. But just as the sunlight falls upon the tree of taller or lesser stature, so the same quality of inspiration rests upon everything that the brain has conceived and the hand has written." And so Shakespeare, Macaulay, the latest historical novel,—"*Monsieur Deaucaire*," if you please,—all were inspired. And so down into Avernus easily slips the way—"*facilis descensus Averni*." Yet there is no Avernus to that school of inspiration. They have eliminated hell or "hades" from the Bible, and Virgil must rewrite his proverb.

Again, the Bible is the book of *wisdom*. It does not pretend to be a book of history; but historians have continually lighted their torches at its holy light. It does not pretend to be a book of poetry; yet never a master in poetry but received his divinest afflatus from the Book of God. If you cut any word in God's Book, it bleeds. It has life, Jesus said. "These words are spirit and are life." The Bible makes no pretense of being a scientific compendium; yet I believe that the same master Spirit who gives to man the glimpses here and there of mighty truths will be found to have prefigured in the Bible the great inventions of earth from the beginning to the end of time. I think I can hear the tinkle of the telephone bell in the Book of Job. I can believe, as others have believed, that the circulation of the blood was hinted at in Holy Writ long before the day of Harvey. "The law of the Lord is perfect," says the psalmist, —for all ages, all classes, all time, all conditions of man's advance-

ment. It is the perfect mind of God overshadowing the earth, past, present, and to come. In all of our triumphs and defeats, our gains and losses, or sorrows and joys, we turn to this perennial fountain of wisdom, the Word of God, and draw inspiration from it. Suppose you put in comparison with it any fine phrasing of men whose pens have been touched by genius. The finest I ever saw I came upon not long ago. It had passed down through the centuries, for 1,500 years nearly, bearing the stamp of the wisdom of the Orient. I give it to you as the most beautiful uninspired proverb I have found: "As a babe, thou didst enter upon life weeping, while all around thee smiled; so live, that on thy death-bed thou mayest smile, while all around thee weep." I said: "That is a beautiful thing, worthy of the Hindoo master who framed it and gave it through changing languages to the children of men." But only a little while after I had heard it and written it down, there lay near me a little fellow from Illinois, a brave soldier and Rough Rider, who had faced the hill of San Juan, and was now dying at Montauk Point. And when the last sun of his life was descending, he called the Red Cross nurse to his bedside, and said, "I want you to tell me something before I die." The nurse said, "What is it?" "It is something I learned as a child in the Sunday-school; but my head is full of pain and I can not remember it. It is about the 'valley and the shadow.'" And the Christian woman, catching quickly at his meaning, bowed over him, and recited, "The Lord is my Shepherd; I shall not want." When she came down through the words that have touched the hearts of the centuries and clung at the last to the memories of millions of saints, and said, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me," the little fellow's eyes lit up with the joy of the forecast of the celestial city into which he was so soon to pass. Put the Sanscrit by the side of that Twenty-third Psalm, and tell me which is stamped with the wisdom of Almighty God.

Lastly, it is the Book of *education*. My theory is that the Master Spirit who made man and his mind, and knows what is in man, has put into the holy Book that we call the Bible all pedagogy sufficient for human need. I believe that we have greatly blundered, as leaders in education, in not having gone to the Word of God

in our quest after pedagogic principle and method. I believe that the four Gospels contain the finest normal course ever written, in briefest possible form. I marvel over the skill of the Infinite Teacher, and yet I find, as I read it more and more, that much of it is imitable by the human teacher.

Now opposed to this Bible, in some points at least, is the modern school of education and educationalists, commonly known as the "New Education." I have been careful, in order that I might do myself and others justice, to bring with me into your presence the greatest volume of the noble German master at whose feet bow so many disciples of modern secular education. I wish to show you briefly how the Bible and modern education, as expounded by its German master, agree and disagree.

Do you know the origin of the uniform Bible lesson? I will tell you. Its genesis was not in the fertile brain of Vincent and the loving heart of B. F. Jacobs. In modern times came indeed its renaissance with these two men. But the "Uniform International Lesson" is as old as the tabernacle itself. The roots of it are in the Pentateuch. Listen while I read, and it will show how God would teach humanity. In the thirty-first chapter of Deuteronomy, the last deliverance of Moses, God's vicegerent, was given: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every seven years*, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, *and children*, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Men, women, and children were brought together. The word of the law was read to them and made plain to them collectively, without discrimination or differentiation except as mother love, with the child at her side, would simplify it. The whole law, with its "blessings" and "cursings," without emasculation of its evil side, or pretense of "graded lesson," was read to them. God started His course of Bible study after that ancient fashion.



And away over in the Book of Ezra, after the theocracy had passed away, and the empire and the divided kingdoms had vanished; after the darkness and desolation of exile, when Israel came back repentant, no more to worship idols, Ezra assembled at the watergate that famous historic Sunday-school of antiquity, and re-established the method of Bible study I have read from Deuteronomy. Every father and mother and child was gathered at the gate of the city, and teachers made plain the sense of God's Book to that great assemblage of people in order that they might fear God and observe the law.

Now I call your attention to a significant statement. I have it here in a little book that is the latest deliverance of the new education. It is from one of its most distinguished exponents in this country. The title of the book is "Sunday-school Reform." It says:

"The fact that educators are beginning to recognize the Sunday-school as a necessary and therefore a 'to-be-accounted-for' force in the education of American youth, is evidenced by their frequent attacks on the methods in vogue in Sunday-school work, as well as by the demand which they now make that the Sunday-school shall recognize itself as one of the several educational agencies, whose work must be co-ordinated in bringing about the harmonious development of child life, and so aim to bring its work up to the required standard of an educational institution. There is no doubt that the present unsatisfactory condition of many Sunday-schools is due to the fact that Sunday-school work has not been regarded seriously enough from an educational standpoint."

This author says there is no doubt that the present unsatisfactory condition of many Sunday-schools is due to the fact that Sunday-school work "has not been regarded seriously enough from the educational standpoint." When I remember that one of the great university presidents said in Kansas City, two years ago, that the most distinct progress made educationally in the last twenty-five years had been made by the teachers of the Sunday-school rather than by those of the day-school, I beg to put that statement beside the statement of this writer. Brethren, if there is restlessness in the International hosts, it proceeds not from the hearts and minds of our own teachers. It comes in the way of repeated



“attacks” from unwise secular education, from exploiters of new and strange theories in modern education. It comes as a “demand” and knocks at the door of the International with small modesty or docility. It has been thus knocking for ten years. There may be some disciples of that old German master, Froebel, here to-night. No one of these can exceed the speaker in admiration of one who loved children and whose highest praise is that he spent his life with and for them. But let me read again to you, and see whether you agree with him. Here is Froebel’s cardinal principle, upon which his whole scheme of education is erected. Listen: “All these shortcomings and wrong doings in children and in men have their origin merely in the disturbed relations of these two sides of man—his nature, that which he has grown to be” (is not that a strange definition of nature?), “and his essence, his innermost being. Therefore a suppressed or perverted good quality lies originally at the bottom of every shortcoming in man. Hence the only and infallible remedy for counteracting any shortcoming or even wickedness is to find the originally good source—the originally good side of the human being that has been repressed or disturbed or misled into the shortcoming, and then to foster, build up, and properly guide this good side. Thus the shortcoming will at last disappear. It may involve a hard struggle against habit, but not original depravity.” In comment upon which, I am free to say I would rather take the good sense of Mrs. Breckinridge, of Kentucky, mother of three Presbyterian preachers, to whom, when a lady said, “I can not understand how you can believe in the doctrine of depravity,” she replied: “If you had raised three boys and brought them up to be Presbyterian preachers, you, too, would believe in the doctrine of depravity.”

The great German master speaks plainly also, with reference to that other doctrine of the “New Education,” the doctrine of “positivism,” *i. e.*, that the child in the Sunday-school, for instance, must never know Achan and his punishment, and must have his face turned away even from the pain of Calvary, because the German master has taught that childhood must never be infected with the consciousness of evil existing in this world. I press it home upon you that no man could write the statement that every evil in this world has its roots in good and good only, who would

not logically follow it out by insisting that every one who taught after him should never allow the earliest stages of life to know anything of evil, because all life originally is good and good only, and there is nothing evil in man's nature or tendencies. But I hear the voice of the Psalmist David saying, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." I hear Jesus Christ saying, "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." I put these divinely-inspired precepts over against all the masters of German or American education, past, present, or to come.

Take another look, in the light of the Bible, at that doctrine of "positivism." You must not let a little child be told the story of God's punishment of Achan. "It is not fair," the child will say. Carry that logic to its legitimate conclusion; and whenever a babe closes its eyes and folds its little hands in death, you are to tell the children (or be silent) that God was not "fair" in taking it away. You are to skip the cataclysms of nature. If the cyclone comes, or the Galveston storm, or the Johnstown flood, you must keep it back from the child, or the child will say of God, "He is not fair." I am an Arminian from the beginning unto the end, but I believe in infusing into these modern times a little more of practical Calvinism and a larger view of the sovereignty of God. The little child is not to be turned away by modern theorists from the things that God does in nature or in grace, and learn to say that God is not fair, because a German rationalist has found so many pliant American disciples. Recently I took up one of the great papers of Sunday-school lesson exposition. It expounded the lesson of Ananias and his lying. From my childhood, I am frank to confess, I have been saved from not a little lying by the fate of that ancient liar and hypocrite. The consensus of the Church for centuries, and the words of Peter himself in speaking of the husband to the wife, made it plain enough to me, even as a child, that it was God's retributive justice that fell as the lightning's bolt upon this earliest liar of the apostolic Church. But in this paper I read, from the pen of a brilliantly imaginative expositor, the story of Ananias as given from the standpoint of the "New Education." In trying to steer between the Scylla of Bible truth and the Charybdis of modern "positivism" the writer said: "Now,

children, a strange thing happened. When Peter rebuked him for telling a lie, Ananias was *so overcome by sorrow that he fell dead.* "O!" said I to myself, "George Washington and his hatchet, Pocahontas and her brave rescue of Captain John Smith,—all the ideals of my childhood,—fade away." Let me build a modern monument to this sensitive and much-abused man, and write upon its face the epitaph: "Here rests Ananias, an unfortunate saint of the apostolic Church, who died A. D. 31, in the city of Jerusalem, of heart failure, induced by excessive sensibility over a financial transaction.

As I am now, so you shall be;  
Prepare for death, and follow me."

Take the modern doctrine of "adolescence," just now much in evidence. You find not a hint of it in the Scripture, from Genesis to Revelation. There is not a suggestion in the Bible that the God who made man in body, mind, and spirit ever made him like Mount Pelee—eruptive at some particular period of his life, and likely to flow forth with passion, especially between the ages of say twelve and sixteen. God made man symmetrical, balanced, of uniform fiber and mold, from cradle to tomb, and knows what is in him. He puts no premium, according to His Book, upon this modern notion of adolescence, much-emphasized even in the religious press. I hold that a big boy, instead of being at the most perilous age of his life, with reasonable government at home will find his big boyhood a short cut to the heroism and virility of a strong Christian manhood, and that, too, without the doctrine of "adolescence" thrust nauseatingly and sentimentally upon him.

Take, finally, that theory of modern education which demands that the Sunday-school shall follow the secular school, and shall grade the Holy Scriptures. I find no hint of this in God's Word. I find in it no portions distinctively labeled, "for the child," or "for the adult." On the contrary, I find that the apostle, writing to learned and mature men and women, said, "Desire the sincere milk of the word;" and that Jesus, in the presence of the masters of the Jewish Church, prayed: "I thank thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." These say-

ings of Scripture mean to me that God would not have us grade His Bible according to the maturity or immaturity of mere mind, as does the secular education. The Holy Ghost, the Great Teacher of mind and spirit, grades. The spirit and heart of the scholar himself grade according to his need. Take the parable of the Prodigal Son. The child reads it, and it brings to him only the father's love. Nothing does he know of the far country and of the wasted life. The young man who has already traveled towards the "far country" and has entered upon vicious habits and associations, reads it, and it means to him retribution, swift or slow, as the inevitable consequence of sin. The old man reads the parable, and turns his thoughts heavenward and marvels over the mercy of God and the mystery of redemption. Here are three views of the parable of the Prodigal Son, each grading the matter according to one's own life and need. What I insist is the greatest educational blunder that could be made in our Sunday-school work is *to fail to grade the teacher*, and, instead, to spend strength and time trying to grade subject and scholar. The finest thing upon Sunday-school grading was written by the secretary of this convention. "Grade the teacher," has been his unchanging shibboleth; and that answers all conditions and problems of the modern Sunday-school. We are not trying to make over the Sunday-school into a secular-graded school. With untrained, hard-working men and women as our helpers, we are not striving to make the Sunday-school teachers the equals of those in the public school. The purpose of the Bible in the Sunday-school is evangelistic rather than educational. But we mean to say this, and to ring the changes upon it in the hearts and consciences and minds of the leaders of the Church,—that we have come to a time when the Church should reach forth and give to the Sunday-school teacher thorough training for his great work. In that hope, I wait patiently for the future to solve the hard problems of the present.

# Christ Jesus, Our Wisdom, Righteousness, Sanctification, and Redemption.

BISHOP JOHN L. NUELSEN.

*Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption. 1 Cor. 1:30.*

THE author of a recent work on Roman history, Signor Ferreri, observes that the chief reason for the eternal fascination of the history of Rome is this, that "it includes as in a miniature drawn with simple lines well defined, all the essential phenomena of social life; so that every age is able to find there its own image, its gravest problems, its intensest passions, its most pressing interests, its keenest struggles. . . . The Europe and America of railroads, industries, monstrous, swift-growing cities, might find present in Ancient Rome a part of their very souls, restless, turbulent, greedy."

If this holds true of Roman history with reference to the social life, it is eminently true of the history of Israel and the primitive Christian Church as depicted in the Bible with reference to the religious life. The great religious problems of our day, our hopes and fears and doubts, our joys and despairs, our sins and sorrows, our yearnings after moral and spiritual attainments, all the essential phenomena of religious and moral life are contained as in a miniature drawn with simple lines, well defined, upon the pages of the old Book. And herein lies its permanent value.

Life in ancient Corinth, at the time when St. Paul planted the Church there and wrote his epistles, shows marked similarities to life in modern America.

The Corinth of Paul's day was a city altogether different from the old Corinth which was destroyed by the Roman general, Mummius. It was a new, rapidly growing city; a commercial center; a thriving seaport. Its population was heterogeneous. Greeks were predominant, but one found representatives of all nationalities.



It was a thoroughly democratic city. The only aristocracy that was recognized, in a way, was the aristocracy of newly acquired wealth and of intellectual ability.

Corinth offered unparalleled opportunities to make money in a short time, and also to spend money in refined, esthetical luxuries, as well as in all sorts of gross dissipation. The leaders of society were self-made men. The town owed its rapid growth to the energy and push and "boosting" spirit of the citizens.

As may be expected, we find the marks, good and bad, of these conditions impressed upon the character of the Corinthians: energy, courage, self-reliance, faith in human ingenuity and ability, worship of success, a tendency to self-glorification. These traits, coupled with Greek intellectual alertness and active interest in civic affairs, constituted the character of the men and women with whom Paul had to deal, just as they form the predominant traits in the make-up of the modern American.

In times of great achievements, in periods of unprecedented progress, man is apt to overlook the limitations of his knowledge and of his powers. So many things have been made possible that nothing seems impossible. We worship success, we worship heroes, we deify man and what he can do, and we crowd out Him of whose light we borrow our rays, Him out of whose storehouse we are permitted to gather the forces which enable us to carry on the world's work. Success easily intoxicates. It was thus in the days of St. Paul. It is so in our own times.

For a long time we climbed the arduous and tortuous pathway up the steep mount of progress. It was a difficult, a strenuous and exacting task. But now we have reached the summit of success. No longer need we cry out with the psalmist of old, "Out of the depths have I cried to Thee, O Jehovah!" We are on the top of the mountains. We breathe the rarefied exhilarating air above the fogs and clouds and mists of the dreary drudgery of former generations. But a good many can not stand the high altitude. They grow dizzy. They lose the clearness of vision, the sense of proportion.

Why should we cry to God? they ask. We do not need Him. Why should we need a God? We understand nature and her laws and are competent to help ourselves. Why should we need a



Savior? We ourselves are able to transform this earth into a paradise.

Like a mighty tidal wave the newly acquired knowledge and the newly gotten power is sweeping over the civilized world, threatening to submerge the old landmarks of faith in a personal, living, Almighty God, of faith in a Divine Redeemer, even Jesus Christ.

In our text St. Paul has planted some solid sign posts. Christ our wisdom, Christ our Righteousness and Sanctification, Christ our Redemption, is the legend he inscribes upon them. What is the meaning of the legend? Can modern thought see any sense in it? Let us see.

The sum total of knowledge has increased astoundingly since the days when the first American clergyman preached the gospel in the small strip of land between the Atlantic and the Allegheny Mountains, not to mention the days when the Jewish tent-maker Paul proclaimed Christ and Him crucified among the Jews and Gentiles of Antioch and Ephesus and Corinth and Rome.

We have explored all countries and continents, all rivers and oceans, and have finally reached the North Pole. We have penetrated into the interior of the earth, and know the various strata, and can tell how many centuries it required to form them. By means of our meteorological instruments we count the stars and measure the distances and weigh the worlds.

We have discovered the world of organic life in the dewdrop, in the blood corpuscle, in the muscle tissue. We study the life and death of those infinitesimal cells and germs and specks of living matter—so small that 250,000 of them can lie side by side in the space of one inch.

Diligently, patiently our scientists sat by the side of nature's mysterious forms, observing every motion, listening to every sound. Days of toiling, nights of watching, weeks of recording, months of comparing, years of experimenting were required and were unstintedly given, and now we peer through the open door of the immense laboratory of nature and know the great laws which control the endless variety of physical phenomena.

Nor did we stop with a knowledge of the world about us. Our psychologists have studied and explained the apparently mysterious world of thought, of emotions, of volitions. We analyze our love

and hatred, our hopes and fears; we see how the brain cells work, how the liver affects our happiness, and how the composition of our blood may produce despair or exultant joy.

Penetrating through the darkness that covered the past, we see the beginnings of civilization. We have excavated cities which for centuries lay buried beneath barren sand hills. We have deciphered inscriptions impressed upon clay tablets by hands that turned into dust thousands of years ago. We read words of wisdom and foolishness spoken by lips which death closed long before America or Europe emerged into the dawn of history. The realm of knowledge has been extended until it might seem as if there are no boundary lines that compel us to stop.

Yet the greatest and most important field is hidden from the gaze of mere intellectual discovery. Even the most daring explorers in all ages and among all peoples have brought us only dim and distorted ideas, vague guesses, fond hopes, but not certitudes, not verities upon which as upon a rock bed we may build the temple of perfect character.

When we look for a final answer to the deepest questions; when we are consumed with a desire to pierce through the veil of mystery which separates us from the unseen world; when we gaze up into the skies,—whether they be blue and bright and full of promises, or whether they be overhung with threatening clouds,—and with wistful eyes ask, Is there any one above there, a great, good, wise Designer and Ruler, a kind, loving Father, whose heart is full of tenderness and compassion?—when we are compelled to stand at the open graves of our loved ones and see the casket lowered and hear the heavy thump of the clods of soil, and when out of the bitterness and despair of grief there is wrung from the bleeding heart the question, Shall we ever see them again? Is there a life after death?—when we are tossed to and fro by the storms of passions and ambitions and hopes and fears and longings and disappointments that sift our souls and try our lives; and when we eagerly, anxiously look for some answer to the questions of why and wherefore and what is the meaning and sense of life, to whom shall we go? Who knoweth? Not the philosopher of yore; not the scientist of to-day. There is One and only One who has a definite, clear, final, satisfying answer: even Jesus Christ, who is

made unto us wisdom. To know Him means to solve the riddle of the Sphinx. To know Him means to understand ourselves. To know Him means to know God. To know Him means to possess peace and cheer and vigor and life, yea, life eternal.

No progress in science can ever make Him superfluous. The higher we rise the better we will understand that it is this light that clears away the mists of ignorance and the wavering shadows of uncertainty; that it is His radiance which will keep the eyes fixed and the feet steady and the mind clear; that in the noon-tide blaze of His splendor we behold our goal and perceive the way that will lead us thereto.

Not only has our generation more knowledge than any other age ever possessed, we are also able to accomplish more than was ever possible. There seems to be no limit to our achievements. We make the mysterious forces of nature our slaves. We overcome the laws of gravitation and fly through the air. We flash our wireless messages from shore to ship, from one ship to the other. But why should I take up your time in dwelling upon facts which are familiar to every school boy? Great inventors, as for instance Mr. Edison, assure us that we have hardly crossed the threshold of the storehouse of natural forces. The twentieth century will witness feats which even to-day seem naught but wild fancies.

In other spheres we have likewise outgrown the days of small things. Commercial enterprises, international relations, civic problems were until quite recently limited to a somewhat narrow field. To-day we must think in continents, we must count with races. Our political and commercial relations bring us in close touch with every nook and corner of the whole world.

Humanity is gradually coming to a realization of her powers. It is true millions are still asleep. But they are rapidly waking up. Those dreaming millions in India are rubbing their eyes; those vigorous millions in China are rising to their feet; Africa shows to a gazing world her limitless resources, South America lays bare her hidden riches.

Think of this whole world, the resources of which have barely been tapped, open to exploitation; think of the millions of men and women whose powers are still dormant, stepping out into the consciousness of their potentialities.

Now imagine for a moment the possibilities of friction, the clashing of the interests, the fierce struggle for economic supremacy; the racial contest which will ensue when all the nations have come to a full realization of their powers, their resources, their possibilities.

There are some tremendous problems which will confront human society in the near future.

Is there, I ask, a power potent enough to influence and guide not merely a few small nations, or a number of docile individuals in all the nations, but this great mass of humanity, this surging, turbulent ocean swept by the storms of material interests and selfish passions?

Culture alone, refinement alone, education alone, intellectual training alone, legislation alone, have never been able to curb the greed or restrain the passions of man. Something higher and greater is necessary. Signor Ferreri, whom I quoted in the beginning, knows of no such power, but predicts that our civilization is doomed.

Let me point you to a power which even to-day can cope with any emergency: Jesus Christ, who is made for us both righteousness and sanctification.

I take these words in their broad meaning. We have more important things to do than to quibble about theological definitions and dogmatic distinctions. Paul was not a teacher of theology; he is an interpreter of the divine life in the soul of man; his words are not dead dogmatic definitions, they are live wires.

Righteousness, that is to say the state of affairs, when individuals and society and environment and the social order are right, are as they ought to be; sanctification, when men and conditions are permeated and filled with the Spirit of God, so that in truth all things are for Him and through Him and to Him.

Christ the power of righteousness. He makes men right with God. He places them in harmony with the eternal, in tune with the infinite. He takes the weary, wayward child by the hand and leads it back to the Father's home. He clears the conscience of the awful, raking, embittering, debilitating consciousness of unforgiven guilt. He gives peace to the soul, peace that makes us calm and strong. He blots out the record of our folly and sin and shame

which we wrote down upon the pages of life's story. He brings us into fellowship with God, so that His life becomes ours and our life is wrapped up in His.

Christ our righteousness. He sets us right with our fellow-men, so that we see in them not our competitors, whom we must push aside; not our enemies, whom we have to fear and fight; not our slaves, whom we may exploit; but our brothers, whom we should help and love, even as He loved us and gave His life for us.

After all, here is the core of the whole social question. Are we competitors or are we brothers? Christ not only says that we are brothers; He makes us brothers. The finest spirit of heroism and chivalry is manifested in the devotion of strong men to the cause of the weak through the power of the mightiest personality on earth.

Christ purifies the springs of action. He permeates the whole ocean of subconsciousness with His cleansing and sweetening influence. He turns the current of motives from egotism to altruism. He supplants the strongest power which controls human lives, the power of self-love with the master passion of love for that which is right and good and holy and divine.

And in all the storms of life He is the Pilot who steers the craft past the rocks and sandbars, who gives cheer and comfort in tribulations, endurance in distress, who kindles the light of hope even in the starless night of despair, yea in death, and when we cross the bar it is He who bids us welcome on the other shore.

These are not mere words. They are great facts, verified in the experience of tens of thousands in all ages among all peoples in all conditions of life. Other teachers of mankind have enunciated sublime moral precepts; but they lacked power. They were beautiful to behold, but they were dead. Christ's words are deeds. He enters into man's very life as the great dominating reality, as a living, working principle and power. In one of his noted essays Prof. James, of Harvard, observes that men as a rule do not live up to their full powers, that it takes some great passion or some extreme emergency to tap the reservoirs of the hidden powers and to call into action the deeper layers of intellectual or moral forces. Christ calls out the best that there is in man, so that he can say as Paul said, "I can do all things in Him that strengtheneth me."



Righteousness as well as sanctification. He fills this old world with His radiant glory by placing everything in its right relations and bringing everything into full fellowship with God.

Great as our achievements are, ever and anon we become painfully conscious of our limitations. There is something in our nature that craves for permanent perfection, and yet "we know in part" only and we accomplish "in part" only. There is a deep longing in our souls for the things that abide, yet everything about us passeth away. Generation after generation is born into the world, lives and toils and suffers, weeps and laughs and then fades away like the trees in the autumn and is laid in the grave. And we ourselves, before we have finished one-fourth of what we set out to do, and before we have even commenced one-tenth of what we had planned to undertake, are snatched away by the cold hand of death.

And how many blossoms are nipped in the bud, and how many flowers are ruthlessly picked and destroyed by passion or greed; and how many never see the light of divine love, but languish and die in the darkness of heathendom or decay in the poisonous atmosphere of foul environment!

We can not escape from a depressing sense of the incompleteness of life even at its best, of the evanescence of everything about us. There is an emptiness in the soul which can not be overcome by material affluence. There is a thirst which refuses to be quenched by transitory success. There is an ever recurring feeling that after all we are but strangers and pilgrims on earth, who long for the time when they shall be at home in the Father's house. I do not mean by this a morbid, monkish feeling of otherworldliness, but a deep, healthy undercurrent of genuine longing for the consummation of what we realize is but fragmentary.

Is there some light that shineth in a dark place foreboding the coming down? Listen to St. Paul's declaration: Christ our redemption. The religion of Jesus Christ is the religion of eternal life, the religion of a consummation of history. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the Word of our Lord endureth forever." Upon the last pages of the New Testament we find one of the sublimest visions ever penned by mortal hand,—



grasp the grandeur and sweep of the thought clothed in the rich garb of Oriental imagery:

“And I saw a great white throne and Him that sat upon it, from whose face the heaven and the earth fled away. And I saw a new heaven and a new earth; for the first heaven and the first earth passed away. And I saw the holy city, the New Jerusalem, coming down out of heaven from God made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men and He shall dwell with them and they shall be His peoples, and God Himself shall be with them; and He shall wipe away every tear from their eyes and death shall be no more, neither shall there be mourning nor crying nor pain any more; for the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new.”

Christ our wisdom, our righteousness, and sanctification; our redemption. These are some of the great, saving, uplifting, society-changing, world-transforming truths of the gospel. This is the Christ who gives us His love and life and claims our allegiance and service. To press His claims upon the hearts of the men and women of our day; to be guided by His wisdom, to be impelled by His righteousness and sanctification, to be sustained by the power of His redemption; to live the Christ-life in our daily life is, when all is said and done, the program for the greatest life.

## Baccalaureate Sermon.\*

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THE twelfth chapter of Hebrews, from whose concluding verse my text clause is taken, is a tale of heroes and heroism, the cataloguing of the mighty exploits of a conquering faith. But while there is largest recognition of the spiritual gianthood of these worthies, there is profound significance in this declaration of their life limitations, "That without this they should not be made perfect."

There are four ways in which we may conceive the past.

We may conceive it as irreparable, as something fixed and irreversible and forever done.

"Ring out the old, ring in the new," cries out one poet. "Let the dead past bury its dead," cries another. "Things without amend should be without regard," is the worldly wisdom of a Lady Macbeth. Even the prophetic Fred. W. Robertson hopelessly labels his sermon "The Irreparable Past." The past is a sped arrow, a vanished smokewreath, a tale that is told. We may not recall it nor alter it. "The mill will never grind with the water that is past." Over a shut door as over a bust of Pallas the raven perches with its raucous "Nevermore."

Again, we may conceive the past as the onlooking past.

"Wherefore seeing we are surrounded with so great a cloud of witnesses," is the exclamation of the writer of the Epistle of the Hebrews, "let us run with patience the race that is set before us." "Forty centuries look down upon you," is the Napoleonic summons to heroic deeds. The past is not dead but living, living that it may look and may perhaps hearten and cheer. On Life's stage we do not play our parts unobserved; whether it be comedy or tragedy, whether our parts be played well or ill, it is all in the presence of the cloud of witnesses.

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Or we may conceive the past as the inworking past.

This is a yet higher level. The past is not dead but living, it does not merely look from without but works from within. We are the children of the yesterdays.

We see by the light of thousands of years,  
And the knowledge of millions of men.

Heirs of all the ages, its riches are not in our hands but in our blood. Our hearts are beating with the strength of all the years. The pulses of all the seas throb through the narrow inlets of our individual lives. So large is this past, so well-nigh omnipotent, so little our hours that we set against the centuries that oftentimes we feel like giving up, and despairingly cry out, "We rebelled, the larger life subdued us." That shadow-past—ah! passing strange that a shadow should have such strength—clings ever to us. We may not escape it. For good or ill we are in its grip. At most,

The only bitter is the Past that lives  
On through an added Present, stretching still  
In hope unchecked by shaming memories,  
To Life's last breath.

Finally, we may conceive the past as a plastic past,—not only living, not only looking, not only working, but to be wrought upon, a vast something not irreparable but reparable, not fixed but alterable, not wholly done but largely undone, a something to be perfected by the present. We of to-day have power over it. It is hardly less ductile than the present. The yesterdays are no heaps of ashes, pathetic reminders of burnt-out fires, but yielding clay for potters' hands. Take the initial notes of the "Messiah;" is that a completed thing? On the contrary, is not all of its significance to be determined by that which is to follow? Let Handel add note to note, bar to bar, and melody to melody, and that initial note becomes a door into heaven. Yet it might also have been a door into Pandemonium. It is so with the past. The value of every thought and word and deed is determined by the thoughts and words and deeds that follow. I believe it may be the beginning alike of creed of devil or creed of saint. The dash

may be the felicitous punctuation mark of a brilliant sentence or the inglorious manifestation of its futile close. All that has been is yet to come to its own. Its values are yet to be determined. It is just a book of beginnings, and, however glorious the beginnings, they are to receive us in their completion. This, I take it, is the thought of the text, a text which with all its human largeness is not to be shut up in its interpretation to any merely formalistic scheme of theology, but looked at in all the range of its cosmical application and appeals.

Consider it first in its relations to the Fathers of our Liberties.

Ours is a royal lineage, and it stretches far. Who are our fathers? The Greeks, who rolled back the tide of Persian invasion, saving the West from the thralldom of a tyrannical and sensuous East, and who, with none to blaze the way, wrought out the glorious confederacy of sovereign States; the Swiss, before whose pikes the flower of Burgundy's chivalry went down and who have made of their mountain homes a very fortress of liberty; the Netherlanders, dyeing the sands with their own blood and welcoming the devastations of the sea rather than the ruthless tyranny of Spanish arms; the black barons who struck down the power of England's king, made the name of Runnymede immortal; and, need I say it, the founders of the American Republic, that august and select company who not only with largest political wisdom wrought out their divinely given tasks, but to the very croonings of lullabies of motherdom rocked the cradle of our infant liberties. And these—Greek, Switzer, Netherlander, Englishman, American patriots—rounded not out their own lives; they are to be made perfect in us.

How hard it is for us to accept this gospel in relation to our Revolutionary sires! Petulant toward those who find our Constitution only a political crazy-quilt, our vaunted ideas and ideals only become hard, we have gone to the foolish extreme of holding it a perfected and completed thing and the price for enduring liberties already paid in full! Our fathers secured us our independence, we say. They did not secure it, they only declared it, and it is for us to say whether as weaklings we shall lose or as heroes shall maintain. The assumption of infallibility is as hurtful in the State as in the Church. To impute a practical infallibility to these fathers and to hold it sacrilege to touch their ark

is mischief and sin. If the men of to-day do not know more than the men of '76, they are a precious lot of fools untaught by the rich cautionings of more than 130 years. If the Constitution is not some day outgrown, it will be because the American people do not grow. True Americans should be in the vanguard in the battle of to-day, and not idle lookers-on on the camp grounds of the yesterday. Can any one soberly say that ours is a perfected State? Are not our cities the worst governed of all the cities of the world? Is not Germany leading us in the State provisions for the working man? Has not an erstwhile penal colony on the other side of the earth already instituted the forms which in shrinking cowardice we even refuse to contemplate? And how much of this is traceable to the fatuous notions that our fathers did it all, and that it is a filial impiety to add to their work! It is so much easier to brag than to improve. "Go to now and let us hear the clarion notes of a chanticleer!" Do not listen to the voice of the reformer; listen to the scream of the eagle in the blue empyrean of the orator's rhapsody. Do you think that it will hurt your heads? wave a flag and shout: "Great is America! *Sic semper tyrannis!* Liberty and union, now and forever, one and inseparable! 'Rah for the heroes of '76!"

But those heroic yet incomplete lives can never be rounded out by unheroic sons.

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood,  
And fired the shot heard round the world.

That shot should be echoing still—not only in the valleys of San Juan and the booming of Dewey's cannon in Manila Bay, but against all the enemies of the Republic in the battle of to-day. We are to carry on their work, a work not unrelated and perfect, but related and incomplete.

"To add brightness to the sun or glory to the name of Washington is alike impossible," declared Lincoln. "Let none attempt it. In solemn awe pronounce the name in its naked, deathless splendor, or leave it shining on." Nothing could be more beau-

tiful nor more shallow! If Washington is the father of his country and if the glory of the father is in the glory of the child, then we *can* add to Washington and we *can* by our own successes or failures brighten or dim the luster of his achievements. If the Republic endure through many centuries holding alike in its bosom the rich and the poor, the strong and the weak, the founder will be robed in its glory. If it shall perish through its own poverty of thought or rottenness of life, to its father will cling the garments of its shame. Mount Vernon is more than a mausoleum for the past; it is the seed plot for coming days. Washington, Adams, Hancock, Jefferson, Hamilton,—call the inspiring roll, and when you have come to the end, know that you have also but come to a beginning, that upon our shoulders have fallen the prophet's mantle to round out the vision of other prophet's eyes.

I pass to our Fathers in Letters.

As Emerson says, these scholars and bards may have drawn the "whole lot" in life, but the felicity of the lot is not in its completeness. They without us can not be made perfect. This is the time not only of scholars, but of sects of scholars, the institutions that father learning. I have heard much silly talk about the poverty of this university, in its newness, its lack of traditions, and the mellowness that comes with the years; much amusing comment on the endeavor to remedy the supposed weakness, your simulated age, your imported ivy, your made-to-order antiquity. What twaddle! This great university is not so unrelated and alone. It has all the past there is. It has got more from England than architectural models and notions, more from Germany than some of its professors; it has also inherited their past. Heidelberg, Paris, Oxford—these all look to you in rounding out their lives. During the celebration of one of the memorable anniversaries of Harvard the irrepressible freshman class paraded the grounds with banners, on one of which appeared the words, "Harvard has waited for us 250 years." Amusing? Nay, it was profoundly true. Harvard had waited for them, and without them its rich and storied past would have been incomplete. Indeed, these freshmen were to add to the riches of that past and lend a deeper color to years already spent. It is so with this institution and with those gathered here. Europe has long waited for you, the scholars of the past both near



and far have listened for the footfalls of your coming. The value and meaning of Plato's dreams in olive gardens, and street talk of bare-footed Socrates, is in part to be yet determined by this university and the men who gather here. This is true not only of the technical scholar, but of those genius-coronnetted ones whose names fill all the earth. They, too, are incomplete. At first thought, what folly to talk of rounding out their lives! Is there aught that we can add to Homer's song, or Dante's vision, or Gibbon's pomp, or Milton's organ music? Can we feel the world's woes more deeply, or more grippingly put them into words than did Thomas Carlyle? Can we find more of beauty in picture and in cloud than did Ruskin? Can we surprise more in the life of a bee than Maeterlinck, or thrust with lancet more unerringly into human weakness than has Ibsen? Walking the open way, do you hope to hear such good talk as Whitman heard? Or if you sail the sea, can you run such gamuts of feeling as has Loti? What can *we* do—poor artisans at best—with *artists'* dreams? We can do nothing; yet we can do everything. We can make these mere singers of unembodied words, or we can make them inspirers of imperishable deeds.

The end of literature is not a book, but a life. The ultimate goal is a deed. The real thing worth while is not what a man can see or say, but what a man can *be* and *do*, and what he can inspire others to be and do. In one sense literature must grow up out of life; in another equally true sense life grows out of literature. The eternal passion of truth is to get itself incarnated, and the value of the man of letters to the world is measured by the degree in which his vision-truths shall get themselves hands and feet, and walk the ways of men. Sterile literature is as anomalous and pathetic as sterile womanhood. No author has done much for the world who has not left a large family. I do not mean cheap imitations of his methods, but veritable flesh and blood children who have received him into the very bone of their daily acts. Thus are they made perfect in us.

Let us next consider our Fathers in the Faith.

These may not be perfect. Incomplete all their lives and labors; incomplete all the mighty names we hear in the long, sonorous roll-call of the writer of this letter; incomplete the apostolic group gath-

ered round the world's greatest Teacher; incomplete the ardent missionaries of the early Church who, without fame or learning or money or sword, in a few short years established a kingdom vaster than the empire of the Cæsars; incomplete the Christian martyrs who in prison gloom and at stake of fire and in deadly grappling with ravenous beasts proved to what heights of heroism men may come when inspired by a passionate devotion to a faith. These—prophet, priest, apostle, missionary, martyr—all must find their mission fulfilled in us, their ministries made significant through our endeavors. This is true of all those great souls we call the "Reformers." Take Savonarola; when on the scaffold the Papal representative said, "From the Church militant and the Church triumphant I now separate thee," the martyr piercingly cried out, "From the Church triumphant thou canst not separate me." His words were true. Into the Church triumphant his spirit has entered as an inspiring force, and his truly noble cry, "Florence for Christ," is echoing in that yet nobler cry of the latest religious conference, "The world for Christ."

Luther's work is not finished; much of his Reformation needs to be reformed; much of his Protestantism needs to be protested against; and many of his gospels need to be incarnated. Calvin's work is not ended. His was a great message, but it was not final. His was only a partial vision, and many a facet of the gem of truth he never saw. His work requires amplification. And Wesley—he, too, leans upon us, and it is for us to rekindle the flame of personal piety he fanned into life from the fast cooling of the past. Alexander Campbell, a figure seeming less heroic only because not yet mounted on the pedestal of the years, what shall we do with his plea for the union of a divided Church, a union on those great catholic truths that are the common possession and the common glory of the Church? And not least, Henry Drummond, shy, beautiful, wonderful Henry Drummond, what shall we do with his plea not only for the union of science and theology, but that yet nobler plea for the union of creed and life, the passionate beseechment that we shall get religion out of the cold storage of creed, out of the narrow bondage of the dogmatist, out of the thin-misted swaths of emotionalism, and into the blood and bone of real men in a real world? What shall we do with the fathers and their message?

Patently we can not be true to them by a mere parrot-discipleship. You can not carry forward a work by merely repeating it. To round out these lines we must go beyond them. We hear much nowadays about revolutionary procedures, but we need to be reminded by Thomas Arnold that "there is nothing so revolutionary because there is nothing so unnatural as the strain to keep things fixed while all the world is by the very law of its creation in eternal progress." Let us on the one hand accept no blood-raw deliverances, no half-baked preachments without tasting; let us accept no flickering light of some will-o'-the-wisp doctrinarian as a very star of guidance, but let us on the other hand remember that,

New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast with truth.

We honor the fathers. I trust we really honor the fathers, and we would round out their work, but to do it is ever to bear in mind that,

. . . We ourselves must Pilgrims be  
Launch our Mayflower and steer boldly through the desperate winter  
sea,  
Nor attempt the Future's portal with the Past's blood-rusted key.

In our Fathers in the Flesh we have a smaller and more intimate circle of relationships and responsibilities,—we are to round out the lives of our ancestors. What a debt we owe them! When I look into the faces of a great throng gathered in college or university, I can but see also that larger throng of parents and grandparents through whose sacrificial lives these student opportunities have come. They may be very simple and humble folk—those folk back on the farm—humble in the world's proud view, but when I think of how they stint themselves and how for love's sake they practice daily self-denials, they seem to me as truly heroes and as panoplied in glory as any of those who,

In days of old, when knights were bold  
And barons held their sway,

braved the thrust of sword or spear and to the defying notes of golden trumpet spurred forward to the shock of arms.

All honor to the world's great souls! Let them live in song of bard and orator's panegyric and the monuments that go soaring to the sky. May the world never forget the debt it owes them, nor fail to heap the flowers on the altars of their memory; but honor, honor none the less to these humbler heroes who, clothed in the homespun of the commonplace and not in the purple of the dramatic, for love's sake loved and suffered—these humble privates who, unchapleted and unsung, yet loved and unforgotten on fame's eternal camping ground, sleep ever softly, waiting for the reveille of the eternal morning.

How great our debt to these unknown heroes, to the Gethsemanes and the Calvarys through which we have come into our own! This debt we may in part discharge by seeing to it that these sacrifices are not in vain, by building up the strength they coveted for us that, even better than they, we may do the work of life. What dreams they cherish of you who are gathered here to-day! God grant that these dreams be realized. They have intrusted them all to your keeping, their hopes, their plans, their prayers, their sacred honor. May none betray that trust. May you join that true succession of saints; though they be taken from us, our fathers and mothers, may their work live on in us in ever growing largeness. As some architect of the olden time who, having wrought out a noble cathedral plan, is cut off by death before even the foundation stone is laid, yet lives in the century-unfolding of the marble flower, and as in the detail of the stupendous pile, altar, arch, column, and swelling dome is seen his mounting fame; so, though our parents' eyes be closed in death, yet in their children's ever mastering of evil and ever enthroning of the right shall be found their deathless and enlarging life. May we not fail these—these loved ones who without us can not be made perfect.

I have brought you, I know, only fragmentary words; but as the isolated, smooth-worn boulder suggests the mighty drift of the glacial age, so may these words suggest a great truth that through all the generations with the resistlessness of the ice-drift has pressed upon the lives of men. I trust we may realize this truth, for it is packed with vital and practical appeals.

To see it would add vastly to the enrichment of life, widening its horizons, lifting the sky that oftentimes hangs too low, granting

the soul such amplitudes as would satisfy the hungry eye of Faith, the eager beats of Hope's strong wing.

Our lives, let us admit it, seem often petty and mean. It is not that they are tragic, but that they are little—just chips upon the sea too ignoble to be even the sport of wind and wave. "This is the state of man; to-day he puts forth the tender leaves of life; to-morrow blossoms and bears his blushing honors thick upon him; the third day comes a frost, a killing frost, and, when he thinks, good, easy man, his greatness is ripening, nips his root; and then he falls." And so millions to-day are asking, "What 's the use?"

Double, double toil and trouble,  
Fire burn and cauldron bubble.

Turn over your witch-stew mess, thou art done with it all. But accept this truth, and life's whole front is altered. We are not the creatures of an hour, nor are our lives mere fragments. On the contrary, the eternities dance to our music, and our lives are builded into a race unity. We are a part of all that has gone before. The tides of the centuries obey our urgent call. All that is and was and is to be, is but molten stuff for the anvil of our purpose and the hammer of our strength. Our sovereign spirits rule over the years that are dead. Blot out this truth, and our souls are but forlorn Robinson Crusoes to lord it over the petty isle of to-day; realize it, and we are enthroned in sovereignty over the continents of the yesterdays and to-morrows' enisled seas. The issues of the past are in us. All that has been is but root and stalk for the flower of that which is. At the bottom of their pictures the old artists were wont to write, "Finished by the help of God." We rub out the pious legend, holding the picture yet incomplete, and carry on the work as God shall give us the colors and the dream. Since the morning stars sang together there is no human act of divine intention but that is to be rounded into perfection by us. The appreciation of this truth, then, would enrich life.

It would make more bearable the otherwise crushing sense of our life's failures. "What a mess I've made of my life," was the way a young man put it to me only a few days ago. Yes, we have all bungled the job. But what if this text be true? Then, as the



present rounds out the past, so shall the future round out the present; as we take up our fathers' lives, so shall our children take up ours; for our sins in a large, true way, they may make atonement, our bungled incompleteness they may carry to nobler ends. For one I am glad that somebody else is to have a chance at my life, to straighten out its tangles and correct its mistakes, glad that there is somewhere a medicament to make the bitter waters sweet, somewhere a fount of sacrificial blood, in whose sacred cleansing the "damned spot" may be washed away. Let us do our best, our very best, and at the close of life's way surrender to the All-Father our weak and wandering lives, trusting Him for their nobler issues in the lives that follow after. No life is "finished" until it finds its home in the bosom of God.

This truth realized would lend new incentives to right doing and powerfully reinforce the call of duty. For in the light of this truth our lives are not private and isolated, but of public and race-including concern. We must do right not merely to save ourselves, but to save our fathers. Duty calls not only through the thick muffings of the present and the tenuous media of the future, but clingly from the solid past. Unless we shall put our bricks into the wall, the building of the past will never be complete; unless we shall sound our notes of praise, the songs of the ages will be marred! The many-peopled years are terribly alive. The galleries of the centuries thick-set with human faces—these, all, are looking upon us, and from a million million lips that could not be beaten into silence by the clods of death comes the haunting entreaty that is more than a command, "For the sake of us who can no longer do, bodies lying low, holden by death, fulfill your tasks, do your duty."

And so it is a tremendous summons; in the name of saint and sage and priest and martyr, in the name of all who succeeded and all who failed since the world began, above all in the Name that is above any name and whose growing brightness is in the "greater works" of those who love Him, I bid you in this year of grace set your faces sunward and resolutely do the right as God shall give you to know the right, seeing that, in ordering the ways of men, it has pleased God to ordain that without us *they* should not be made perfect.



# Function of the College in the Struggle for Existence.\*

REV. JAMES W. LEE.

ALL the way from Atlanta to Macon is straight through a mine of wealth from which can be secured eight hundred and eighty billion dollars' worth of a commodity more necessary to the human race in its struggle for physical existence than any other. This statement is made in view of the fact that the banking capital of the whole earth is only about forty billion dollars, and that it represents as lying between two Georgia cities the raw material of more money by seven hundred and sixty billion dollars than is found in circulation this side of the moon. The enormity of this declaration you must permit me to make good before concluding that the surface of this quiet sea of good fellowship is to be disturbed by the down-coming of a regular whirlwind of Atlanta hot air. Every one knows that man and beast depend for their life upon the annual crops grown in the fields. Every student knows that to insure bountiful harvests, the soil must be supplied every year with such fertilizing foods as the plants can eat. By failing to furnish the wheat with rations necessary to keep it fat and flourishing on the plains of Dakota, the farmers find themselves reaping twelve bushels to the acre, instead of twenty-five, as they did when the soil was fresh. Plants are not averse to knick-knacks, as men are not to caramels and soda water; but the one staple and absolutely necessary item of diet demanded by the vegetable world is found in the nitrogen, out of which four-fifths of the air is made. But trees and wheat can not poke their heads into the sky and eat nitrogen out of the firmament, any more than birds can poke their heads into the light and eat sunshine until it is packed for them by the Creator into blackberries. Before this unstable element, called nitrogen, can be served up to plants, it must be wrapped in parcels of lime rock, and mingled with the soils upon

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\* An address delivered at a Banquet of Business Men in Macon, Georgia, held in the Interest of Wesleyan College.

which they grow. Every crop, then, uses up so much of the nitrogen in the soil, and makes necessary the replacement of this element, if new crops are to be developed. The food one uses up for breakfast must be replaced by next morning, or else he will leave the table hungry and out of humor.

I. Up to this time man has found food upon which to feed his plants stored away in the huge deposits of nature. But we have reached a period in history when the nitrates of nature are soon all to be used up. The largest fund of plant food ever discovered was found in the vast saltpeter beds of Chile. According to the statement of Señor Bertrand, a Chilean government official, only two hundred and twenty million tons of this is left. It is becoming so scarce that the price of it has increased thirty per cent in recent years. It is now worth forty dollars per ton, and will all be sold in fifty years. Then, unless something is found to take its place, there will be a famine in the vegetable world. When the plants begin to perish with hunger, human beings will begin to starve by the million. At forty dollars per ton, the two hundred and twenty million tons of saltpeter in Chile is worth eight billion and eight hundred million dollars. There is enough nitrogen in any square mile of air to make as much saltpeter as is contained in all Chile. Every square mile of air, then, is a mine containing eight billion and eight hundred million dollars' worth of plant food. The distance from Atlanta to Macon is one hundred miles. Let each one be squared, and make between here and Atlanta a line of one hundred square mile-blocks of air, and you will see that the whole length of the way from Atlanta to Macon is through a mine of wealth out of which can be secured eight hundred and eighty billion dollars' worth of saltpeter, the food plants must have if the fifteen hundred million people on the earth are to continue to keep their souls and bodies together.

II. Some one at this table has already become a palpitating interrogation point, with the inquiry sticking out like the quill of a porcupine, wondering what all this has to do with the function of a college in the struggle for existence. Let us see. Doctor Priestley, a college professor, passed in 1773 a series of electric sparks through air contained in a closed vessel, and obtained by the experiment a brownish gas, called nitric oxide. He had chemically combined the

nitrogen and oxygen of the air. In 1850, Faraday, another college professor, produced, for the first time in all history, a tiny, little electric arc. He was greatly elated, when a mocker said to him, "Well, what is the use of it?" The electrician and chemist, recognizing himself up against an animated stick of wood, replied, "Well, what is the use of a baby?"

Five years ago, Prof. Berkeland, another college professor, determined to apply the hints received from Priestley and Faraday on a large scale. He interested engineers and capitalists in a scheme to establish a plant for the oxidation of nitrogen. At Notodden, a village in Norway, a large oven house was built containing three vast electrical furnaces and all the machinery and apparatus necessary for controlling them. A huge waterfall, capable of furnishing energy equal to two hundred thousand horse-power, was utilized three miles away from the plant. The force of the down-falling river was converted into electricity. A tremendous current of lightning was turned into each oven, sufficient to make heat up to twelve thousand degrees Fahrenheit. A river of air, by means of various devices, was then drawn through an immense are lamp into each of these ovens. Then, instead of getting a tiny bit of nitric oxide, as Priestley had done, the nitrogen of the air was forced into chemical combination with oxygen by the ton. By another process this nitric oxide was combined with lime rocks, with the result that a college man had succeeded in turning out precisely the same product found in the saltpeter beds of Chile. At this one plant they will soon be making annually three hundred thousand tons of plant food, worth twelve million dollars, half of which is clear gain. Thus it is that the college, at a crisis in vegetable and human history, holds back starvation from plants, and beasts, and men, by revealing the secret of making as good food out of air and waterfalls and lime rocks as wheat ever tasted. Is it not clear, then, that the function of college in the struggle for existence is as vital as that of lungs in the struggle for breath?

III. Converting nitrogen into available plant food is only one of the ten thousand things the college has done to equip the race for existence on the planet. Students of science are pointing out many varieties of illimitable value packed away, since time began, in the envioning storehouse of the universe. Sir Joseph J. Thom-

son, president of the British Association, declared in Winnipeg, Canada, the other night, that there was seven times as much heat in one gramme of hydrogen as can be developed by the burning of seven tons of coal.

Professor J. P. Newman, assisted by Lionel Lodge, devised by means of electricity a small sized pocket edition of the Aurora Borealis over a strawberry bed in 1907, and found that they added eighty per cent to the value of the berries.

Professor Langley learned by exact measurement that the energy received by the earth from the sun, when it is high and shining through a clear sky, is equal to seven thousand horse-power per acre.

In an address to the Royal Society of London, Professor William Crookes declared that in a single armful of ether there are ten thousand-foot tons of force.

How are human beings to avail themselves of these subtle forces around them? They must train experts in the college to show them how to do it. Between the heat locked in a gramme of hydrogen, and the heat roaring in the furnace to drive the machinery of the mill, stands the college. Between the Aurora Borealis, roaming at large in the sky, and the same northern light, aflame in a strawberry, stands the college. Between the sun's rays, now wasted in seven thousand horse-power installments on every acre of the ground; and the same down-pouring fire, drawing the plow, warming the home, illuminating the plantation, cooking the food, washing the dishes, ironing the clothes, churning the milk, rocking the baby, and rushing the automobile like a chariot of Satan, stands the college. Between the ten thousand-foot tons of force in a half bushel of ether, and that same energy turning the countless wheels of toil and doing the drudge work of the world, stands the college. Between life, twisted and bent into breathing wretchedness in the and rainbows over the Victoria Falls, and that same power urging onward the flying railway trains to the uttermost parts of the earth, stands the college. Between life, eked out in a heart-rending struggle against odds on the right hand and the left, and only keeping in the center of a rocky road, because finding, like Mark Twain's horse, as many telegraph poles to shy at on one side as on the other; and life, disciplined, cultured, free, round, and radi-

ant, in command of the conditions of existence, stands the college. Between life, twisted and bent into breathing wretchedness in the attempt to lift burdens by muscle instead of by thought; and life pressing a button to set a-flying the wheels necessary to perform all human work, stands the college. Between man, tied in a double bow-knot, and rushing into eternity before his time, through a gateway of pain called colic by the doctor in his ignorance; and man, stretched upon the operator's table to give up his appendix by the hands of an artist, and then going forth to complete his life like an athlete, stands the college. Between the North Pole, frozen in loneliness ever since the world was built; and the North Pole, with Dr. Cook and Commander Peary looking from the top of its purple snow upon the blazing luminaries of the universe, and encircling the globe as often as they turn on their heels, stands the college. Between the air, uncharted and untraveled; and the air, with aviators watching from its depths of blue the paltry affairs of men, stands the college. Between woman, shut by convention to lines of activity, calling out but a fraction of her power, and woman fashioning young life in the school, penetrating with her life and devotion the dark night of heathenism, and going forth like Madame Curie to blaze the pathway to a new world for the modern mind, stands the college.

IV. Twenty-five years ago, on an occasion like this, some one would have been ready to say, after hearing remarks like these to which you are listening, "All that is well enough for a college established to train men, but how do such words apply to a college for the training of women?" Suppose a man had inquired a quarter of a century ago what were the functions of a college like that at Varsovie, Russia, in the struggle for existence. Had it been said then, in reply, that Marie Sklodowska was being trained in a course of physics by her father, a professor in the college, it would have meant very little to the gentleman asking the question. But if we could answer him back through the distance between then and now, we could tell him to-day, in a way to convince any clod-head whoever dared to look wise, that the college at Varsovie performed functions more necessary to man in his struggle for existence than any other ever did in all history. Marie Sklodowska graduated there in physics, and afterwards received the degree of



Doctor of Science from the Sorbonne in Paris. She afterwards married Professor Curie, and in connection with her husband she discovered radium. This achievement has done more to revolutionize the theories of scientific men than any single event in the history of the world. The discovery of radium has brought a new relay of hope to the minds of civilized men. It has practically rejuvenated the outlook of the human race. It has done for the science of physics what the Renaissance did for the enrichment of literature. It has quickened enthusiasm and produced a youthful exuberant spirit, which leads men to make with confidence experiments that would have been thought fantastic twenty years ago. It has dispelled the pessimistic feeling, common at that time, that all the interesting things had been discovered, and that all that was left was to alter a decimal or two in some physical constant. Madame Curie's discovery brought to the market an element worth one million two hundred thousand dollars a pound—an element, in one grain of which there is enough force to raise five hundred tons a mile high—an element, in one fraction of an ounce of which there is enough light to keep King Edward's palace in London blazing for a million years—an element that has put into the hands of physicians a secret of more therapeutic value than any other ever known from *Æsculapius*, the god of Medicine, to Dr. Floyd W. McRae, the skillful practitioner of it.

V. As long as the slow moving populations were scattered over the earth's surface, man could manage, at a poor dying rate, to live on the raw materials supplied by nature. But now when we stand in sight of the time when plant food, coal, and lumber will be used up, and when the network of social existence will be closely enough knit together to cover the planet in a single fabric of organized life, man must equip the college as never before, or make up his mind to let go breath under the sun. Without the college to devise ways and means to feed and clothe and shelter humanity, the race will be under the necessity in a few generations of getting ready to shake off the mortal coil. The problem is so serious, therefore, that it is not simply one for academical discussion by learned men; it is one for living men to face and solve by amply equipping the college, if they are to be true to their fathers, who in sacrificing love as best they knew, laid its foundations, and true to their chil-



dren, who will go halt and maimed through life without its discipline; and true to the unborn generations, who will starve unless it shows them how to find bread. The question becomes all the more grave in view of the marvelous stock of knowledge scientific men have accumulated in the last fifty years bearing on the subject of how to lengthen life. Professor Elie Metchnikoff, of the Pasteur Institute, Paris, declares that the natural term of life is one hundred and forty years, and that every person who dies before that ripe old age, passes away before his time. One of the most remarkable facts in connection with human existence in modern times, is the great increase in the average age of man. Many of us remember when it was said to be thirty-three years. In the time of the decadence of the Roman Empire it was only fourteen years. The average age of human life is now about fifty years. The dominion of the air by man will add vastly more to the average length of human life. When it becomes possible for aeroplanes to pass from Germany over to England and blow up with sticks of dynamite every city in the United Kingdom, and for aeroplanes to pass from England over to Germany, loaded with the same death-dealing parcels of peril, every one knows that never again will a war between the two countries be possible. The same is true in regard to every other great nation. The old-fashioned way of thinning the ranks of the teeming millions of mortals, by means of war between the great powers, is soon to be as completely out of style as would be the mastodons of the primal ages parading to-day with civilized elephants in a modern circus. It is self-evident that with science at work to lengthen life on the one side, and with war no more cutting it down by deadly instruments on the other, it will not be many generations before, instead of one billion five hundred million of people on the globe, there will be three billion of the sons and daughters of Adam clamoring for a career on this terrestrial ball. When one begins to think on these lines, if his head is not filled with wooden pegs, instead of electrified brains, he is forced to feel that the day has come to concentrate attention upon the college as never before, and to emphasize its value by investing money in it by the million, instead of by the thousand. To rush madly forward, cutting down the trees until the forests are gone, digging up the coal until the mines are empty, levying upon the

nitrate beds until the plant food is exhausted, without providing the rising generation with the training necessary to enable it to replace these items upon which life depends, is to denude the planet, leave it bald and bare, and to bankrupt the race of to-morrow. Such a course is not only wrong in a mild sense, it is criminal to all the heights and depths and intensity of the term's meaning. This little globe is an estate belonging to humanity, from Adam to the last man who shall stand upon it. Those who shall live a million years from now have an interest in it. Not to conserve and increase its value is to fail to act justly in regard to property of which for the time being we are the trustees.

VI. But the function of the college in the struggle for existence is not exhausted in the one direction of showing man how to take from the air the ether, the sunshine, the chemical elements, and the forces of nature, the material means of existence. These are necessary, but their importance grows out of the fact that they are the basis of something infinitely richer and higher. If there were nothing in man to feed except that which bread can satisfy, it is a doubtful question whether his continued existence in any large and great way on the earth is worth what it will cost to maintain. If man is nothing more than an animal, he is no more worth training than any other animal. Fleas are being taught to work in harness, horses are being taught to quote Scripture, hogs are being taught to cipher, but the general status of fleas, horses, and hogs is not raised by learning. If man is nothing more than an animal, he should be left like the other animals under the reign of the law of the jungle.

VII. Darwin defined the law of the natural kingdom by the words, "The survival of the fittest in the struggle for existence." Far more living creatures are born than can possibly find standing ground and food. Their rate of increase must be held in check by carnage that drives the weak to the wall. Ninety-nine trees must be strangled in their cradle to give one a chance to rejoice in the sunlight; a thousand sparrows must bite the dust to furnish one an opportunity for mischief in the sky; ten thousand insects must be swallowed in death, in order that one may finish its diminutive career in the twilight of the sinking sun. Bishop Foster declared, if all the English sparrows that are hatched were to live and suc-

ceed in business, it would not be two hundred years before enough of the species would blacken the heavens to make a pile of them all around the world as high as the moon. Thus plants and animals have climbed to man by a blood-stained stairway. To the law of the natural kingdom, however, in accordance with which the many are sacrificed for the sake of the few, we are indebted for the manifold tints and shades of the flowers, for the bright plumage of the birds, and for the endless lines of beauty and strength and grace of the tiger, the lion, the giraffe, and other animals. The charm and splendor of nature are due to the aristocratic law of economy that puts to death the weak that the strong may survive. The brilliant tints of the butterfly's wings are distilled from the blood of its slaughtered companions.

VIII. The law of the human kingdom is not aristocratic. It is democratic. By its operation, the many who are weak are preserved against the few who are strong. Instead of sweeping away the inefficient as unfit to live, it pours life into their failing hearts to make them fit to live. Animals become strong by crushing the weak. Man becomes strong by lifting the weak. The law of the woods is physical, the law of human life is moral. When man lives by the law of the jungle he becomes Rameses II., or Nero, or Caligula. When man follows the law of his own kingdom he becomes Moses, or St. John, or John Howard, or William Wilberforce. When woman follows the law of the animal kingdom she becomes Jezebel, or Cleopatra, or Herodias, or Catherine de Medici. When woman follows the law of her life she becomes Queen Victoria, or Florence Nightingale, or Frances Willard. Animals become beautiful by the expenditure of brute force in dealing out death to their species; man becomes beautiful by the expenditure of spiritual force in dealing out life to those who are weak. Among advancing animals the diadem is on the head of Severity. Among progressive human beings it is on the brow of Pity. Brutes live under the reign of physical force; men were ordained to live under the sovereignty of gentleness.

IX. When brutes destroy one another there is no loss to their species. If one squirrel could succeed in killing all other squirrels on earth there would be no loss to the general fund of squirrelhood, for under the tail curled over his graceful back would still be

carried the whole output of wealth ever possessed by the entire family of squirrels from the beginning of time. The aristocratic law of death and destruction, then, works no hardship in the animal kingdom. But in the human kingdom every single life of the species, however diseased, poor, and obscure, is of infinite worth, because absolutely necessary to the organized whole of the human race. It takes all the people who ever did live, or that live now, or that ever will live, to enrich and completely equip the life of one man. Human beings are members one of another. When the poorest member is trodden under foot, or thrown aside into a leprous heap of breathing refuse, the whole body of mankind would ache if it were not partially numb and dead, as one unparalyzed individual body would ache if its little finger were mashed to jelly. The highest and most important function of a college, then, is to be performed in the direction of the democratic law, which is the law of enrichment, not merely for the few, but for all. The colleges of the world are to act as so many looms whose function it shall be to pull the millions of human threads from all latitudes of the earth into one whole of united harmonious life. No one should leave the college without sympathy for all good causes, and without having developed within him the determined purpose to espouse them. It is the function of a college to lead every student to feel that he is brother to the weak. It is the function of the college to make all who come under its control and teachings so radiant and attractive that a lonely dog, meeting them on the street, would feel himself in the presence of friends he could follow.

## Educational Factors Out of School.

BY BISHOP JOHN H. VINCENT.

TO LIVE is to be educated. The necessities of life—labor, self-preservation, the choice of occupation, the rivalries of business, the political responsibilities of citizenship, the fellowship of society, the exciting and stimulating records through the daily press of local, national, and world-wide events, the suggestions and appeals of the Church, the affection, associations, and varied experiences of domestic life—all these are educating factors, requiring, indeed imperatively *demanding*, intellectual concentration, force of will, more or less variety in reading, the habit of conversation with a purpose, and such continued and persistent endeavor as to insure mental discipline of the highest order.

In harmony with this theory of earnest living we find illustrations without number of men and women who without scholastic training have acquired large knowledge, vigorous intellects, ability to grapple successfully with great problems in every department of human research and achievement. They are found among the renowned of all the ages. They have written books, wrought wonders in art, led armies, ruled empires, established institutions, humbled tyrants, by ingenious inventions pushed civilization forward whole centuries in a decade and changed the whole trend of world civilization.

These facts, shining on the pages of history, lead us to believe in the power of the *will* as the principal factor in education, and in the importance of emphasizing this great fact in all our endeavors to educate the race. Educational success is not to be found in buildings, apparatus, libraries, the science of pedagogy, the noble financial endowments made by the millionaires, valuable, inestimably valuable as all these factors are. But they must all fail if the candidates for culture with ideals, firm resolve, and indefatigable industry are not found in the class and lecture halls of these institutions. And where the institutions are missing through the fail-



ure of the Nation, or the apathy of the statesmen, or the parsimony of the millionaires, the work of the noblest education may go forward in cottage, mine, hillside, shop, and field where there is will to resolve and purpose to persist.

All education is self-education. School is only a *help*. Without the limbs to climb the staff will be of little value. And the very best appliances can be no substitute for the ideal, the resolve, and the endeavor.

The modern Chautauqua movement is an attempt to provide pedagogic aids for out-of-school people, especially for those who, lacking early opportunity, have come into middle life and find it impossible to go back to the earlier years. No schoolhouse door is ajar for them. No eager teacher stands at the door to give them welcome and lead them into the waiting fields of learning. What is done each one must do for himself. And the fact of age is no barrier, for it is possible that in some cases a man with forty years of life-experience is more eager and capable than the boy or girl of fourteen. What one has learned of the ways of the world may prepare him all the better to make a good use of deferred opportunities. An earnest woman who does not like to remember, and will not under any kind of pressure *tell* her age, may bring to her opened book and waiting teacher a measure of earnestness and longing for the truth and for power that will make her a vastly more promising student than any of her juniors in the neighborhood.

The plan of the Chautauqua movement is very simple. It goes over the wide fields of human learning and prepares or selects a series of books that will give a general and comprehensive view of the broad fields of knowledge. It takes what we call "the college student's outlook"—the world of literature, science, art, and practical life with which the best boys and girls of our modern schools and the young fellow of our universities become familiar in the five, six, or ten years of high-school and college training. These students come out of the institutions with a general, a superficial perhaps, but a comprehensive knowledge of what the fields of modern scholarship embrace. Their most important work is yet to be done. They have been to the top of the great cathedral in the European city. Now they come down, knowing where to go, how to find the place, what to look for when they get there, and, thanks



to the broad survey from the top of the tower they climb, they know where they are as they go about and see all they do see in the relations which these buildings sustain to the city as a whole.

It is difficult to state the value through the whole of life of a comprehensive survey of the world of human knowledge. It is not, of course, equivalent to the training a college course will give a faithful student, but it broadens one's view of life, puts a higher valuation on education, shows the relation of the various departments of learning to each other, and the relation of all learning to the Church world and the personal Christian life. It brings adults into sympathy with the children who go from their homes to the public schools, puts a new meaning into the reports of the morning papers, makes foreign missionary work more interesting, secures before long better pictures for the home, worthier books for the library, and thus makes all life a beautiful unity. Religion walking hand in hand with culture seems more worthy of our consideration, and the type of religion is likely to be more thorough, practical, and rational as it seeks to appropriate the "all things" to which a true believer is entitled.

# The Neglected Factor in Popular Education.\*

PROFESSOR DAVID H. BAUSLIN, D. D.

EDUCATION, as defined and described by the great masters among pedagogues, includes the development and training of all man's powers and factors, the physical, the psychical, and the religious. It comprehends the acquisition of all the kinds of knowledge needed for growth and guidance, enjoyment and character, and the attainment of skill in the application of this power and knowledge of all the purposes of life. A true education seeks to call out the whole man in his highest harmonious development. That it often falls short of this highest aim, must, of course, be granted; but to this ideal it must nevertheless be held, and any education must be regarded as defective in just that degree in which it fails to accomplish this lofty aim.

Education is thus to be regarded as something more than the cultivation of the power of attention, the tension or stretching of the mind towards any subject; that concentration of all the powers of the mind on the one thing before it, and the making of that the luminous burning focus of its thought.

Again, it is to be regarded as something more than the development of accurate observation, keen perception, that focusing of the mind on a subject it must learn so that it may see what is there, the clearing up into order of the confused field of fact into sharp outlines and definite relations.

And so again, true education is to be looked upon as something more than training in correct reasoning. Perception sees the facts; reason sees relations. This relating power of the mind finds the threads of connection that bind all things into a system and traces events back to their causes and forward to consequences. It puts things together and frames judgments. From the known or the visible it leaps to the unknown or the hidden. This is something of education, but not all of it. If one has acquired these three

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\* From an article in the *Lutheran Quarterly* for April, 1905.

things—attention, accurate observation, and correct reasoning—he has acquired some of the fundamentals of education, but not all of them.

The question then arises, what provision is made in our popular educational methods for the discipline of that other part of a man's complex nature, the dominant factor which we call the spiritual? It raises the old question whether or not the Bible and the elements of theological truth should be taught in the public schools. Those who answer this question in the negative, and advocate a pure secular system of education, do so always upon one of two assumptions. The first is that the State is a purely secular body, which has no sort of business with religion and, therefore, can not in any measure teach it; the second, that instruction in such matters, including the reading of the Scriptures, must necessarily possess a certain character, and should be excluded as an offense to at least the minority of the community. But this secularist theory of national existence is false from the start. Just as truly as God made man, so truly did He make the State; and just as truly as He calls men to Him in relations of covenant responsibility with Him, He does so with nations also. This secularist theory of the State is a thoroughly un-American theory, in spite of the loudness with which it has been proclaimed as being implied in our separation of the Church from the State, and our perfect freedom of religious convictions and worship. It is also in defiance of American history, as any one may discover who will examine the declarations of our National authorities on the subject, from the Fast Day and Thanksgiving proclamations of the Continental Congress and the general orders of George Washington down to our own time. The only notable utterances to the contrary are found in the treaty negotiated by a Deist with a Moslem State, and in Thomas Jefferson's refusal to appoint a day of National thanksgiving and fasting. This one-sided theory of the State is in defiance also of the declarations of those State constitutions under which by far the greater part of the American people live. It is in defiance of the decisions of the National and State courts, which declare in substance that a tolerant Christianity is imbedded in the public policy of the country and that whatever antagonizes Christianity is illegal. It is in defiance of the solemn acts by which the National and State

authorities have invited the people of the land to return thanks to God for His goodness, or to deprecate the severity of His judgments by fasting and prayer. It is in contradiction of the public policy, which provides for the religious instruction of the soldiers of our armies and the sailors of our navy, for that of the dependent classes in public asylums, and for that of convicts in our prisons. It is contradicted by the action, not only of Congress and the State Legislatures, but also the great political conventions, in inviting ministers of religion to open their sessions by invoking the blessings of Almighty God. Neither can it be brought into harmony with the practice of our courts, which make the rendering of a verdict and the giving of evidence an act of worship, by requiring of witness and jurymen an oath "in the presence of Almighty God, the Searcher of all hearts." In whatever direction we turn we find the American repudiation of this idea that the knowledge, the service, and the Kingdom of God are to be entirely divorced from all other provinces as outlying and separate provinces apart from God and entirely secular and profane. Certainly many people within our borders need a revival of a sense of universalism that will prevent them from looking upon knowledge as something restricted and foreign to religion. That they are not thus to be divorced is doubtless a divine ordination for guiding us to sound results. The plain and unmistakable historical fact is this, that out of the Church and its teachings have issued successively all the other organizations of society, systems of constitutional government, education, art, the festivals and jubilees of social intercourse. The Church begot them all and for a long time they remained under its tutelage. It is not surprising, considering our antecedents, that the older, the more settled and conservative, the more thoroughly American any part of our great country becomes, the more numerous are the evidences that the wise separation of the Church from the State means no sanction for the sundering of the State from God in the educational and other factors of our well-being.

But aside from the historical aspect of the subject, the question arises as to the safety of this secular divorce of popular education from religion. That a system of public instruction is indispensable to the welfare of every nation, and in an eminent sense to ours, is a fact undisputed, but the question is as to the safety

of this instruction when moral and religious instruction is separated from a wholesome and wisely adapted intellectual training. May not the mere Lord Brougham "schoolmaster" be ever so "much abroad among the people," and yet do them about as much harm as good? Is it not one of the most monstrous of solecisms that the popular education of an alleged Christian nation should be organized—if not with an atheistic forgetfulness that there is a God, yet—with such a studied avoidance of about everything that is distinctively Christian as to mean about the same thing? If there are dangers we shall surely neither diminish nor avoid them by shutting our eyes to the facts, nor stigmatize the full and frank statement of them as the croaking notes of pessimistic alarmists who despair of the Republic. None of us have any right to feel that there is anything in the human nature of the twentieth century, or any peculiar charm in the frame of our government that can insure us against the fate that has fallen upon other nations which in theory or practice have nullified the laws of right training or living.

Professor George Frederick Wright, of Oberlin College, whom many of us reverence, both because of his scientific attainments and his Christian character, has been writing recently on "The Scientific Bases of Religion." His concluding sentence is of interest here:

"The facts of Christianity are as worthy of being taught as any other historical facts are." Indeed, no other facts of past history are so well substantiated by so great a variety of evidence as are those pertaining to the nature, the life, and the work of Jesus Christ. We shall be indeed in a strange condition if we teach nothing in our schools but what the individual can 'demonstrate and verify'. Ninety-nine one-hundredths of what every one believes he receives on authority. We believe the theories of astronomy because expert mathematicians and observers tell us that they believe them. How does an Eastern investor learn that it is safe for him to invest in a mine in the Rocky Mountains or Alaska? It does not take long reflection to see that for the most of our practical knowledge we depend on 'expert testimony.' Such witness we have in that of the apostles and the early Church, who were the contemporaries of Christ, and who preserved their faith

in the face of every possible opposition; and their testimony has been supported by the results."

In the *New York Sun* of December 7, 1904, Principal Campbell, of the Wentworth School of Chicago, said: "We are bringing up all over this broad land a lusty set of young pagans, who, sooner or later, they or their children, will make havoc of our institutions."

It was that sturdy Presbyterian scholar of great endowments and equally great attainments, the late Dr. A. A. Hodge, who bore this testimony: "Every intelligent Protestant ought to know by this time, in the light of the terrible Socialistic revolutions which are threatened, that the danger to our country in this age is infinitely more from skepticism than from superstition." "In view of the entire situation shall we not all of us who really believe in God give thanks to Him that He has preserved the Roman Catholic Church in America to-day true to that theory of education upon which our fathers founded the public schools, and from which they have been so madly perverted?" "The system of public schools must be held, in their sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall."

Bishop Johnson (Protestant Episcopal), of Texas, writes of "the trying days to come, when we are threatened with the overthrow of all we hold dearest, because of the influence of a godless education upon the rising generation."

President Stryker, of Hamilton College, in his inaugural address of January 17, 1893, used these words: "Profoundly I believe that society must either become Christian or must collapse."

But the question recurs, When will society become Christian while the schools "ignore all religion?" Mr. Bourke Cochran, of New York, is a Catholic, and in the debate recently conducted between him and President Schurman, of Cornell, the sympathies of the writer were largely with the latter. But, aside from the conclusions drawn, who will doubt the correctness of Mr. Cochran's premises in statements such as these, that the public schools are not Christian, because they ignore religious teachings? "Agnosticism," said he, "does n't deny God, but ignores Him. That is what we are doing in our public schools. Ignorance of God is the very basis of agnosticism." "I have no enmity for the public



schools," said he, "but object only as to the manner in which education is imparted. Every page in the history for nineteen hundred years attests the progress of the world under Christianity. Shall public opinion in this country be Christian or agnostic? Shall the State expect the triumph of Christianity, or will it continue to penalize it? That is the question. Shall the State dam up the fountain from which the moral law has sprung?"

These men are not unpatriotic nor are they pessimistic, but, representing various schools of Christian thinking, they all seem to have reached the same conclusion based upon a wide induction into the facts, viz., that an education without religion imperils things that we cherish most ardently and hold most dear as our inheritance from the wisdom, devotion, and foresight of our fathers.

Japan has unquestionably gained much in the way of national progress by joining hands with Western nations, but somehow she has not gained much in her moral character. The old religions had to a large extent become discredited and exerted but little moral influence. At the "Restoration" the government had recourse to Shintoism to improve the moral condition of the country, but Shinto could do nothing. Lessons in patriotism and loyalty, unaccompanied by a strong sense of individual responsibility for commercial probity and personal purity, had a baneful effect upon the people. Education advanced, but morality declined, until in 1890 the Emperor, alarmed by the low moral condition of the schools, issued a rescript on the subject of education, in which he laid stress upon the necessity of ethical training; but the effort made to encourage morality without religion was not encouraging.

Dr. Seely, of the State Normal School of New Jersey, has recently paid his tribute to the German system of education. He said: "The Germans hold that morality can not be taught apart from dogmatic religious instruction. Religion is accepted as the corner-stone of German pedagogy, and more time is given to it in the curriculum than to any other subject. What is the result of this religious instruction, especially that of the great mass of children? After living with the German people for years, and carefully studying them, in spite of evils that certainly exist among them, there is love of home, respect for and obedience to law, honesty and integrity, diligence in business, conscientious regard

for duty, practice of the Golden Rule, freedom from municipal and national corruption, love of country, belief in God, soundness of faith by the masses as a whole, and the practice of righteousness."

Thus, despite the serious defects of a State Church and the spread of rationalism and religious indifference in seats of learning and in the greater cities, it must be said that no such divorce between education and religion as has been permitted to come about in this country has thus far been possible in either Germany or Scandinavia. In our generation we shall not likely encounter a more sturdy unbeliever than the late Professor Thomas Huxley, but it was Huxley who said: "I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion, without the use of the Bible. I hold," says he, "that any system of education which attempts to deal only with the intellectual side of a child's nature, and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce a crop of unusually astute scoundrels as anything else. In my belief, unless a child be taught not only morality, but religion, education will come to very little."

It would seem, then, that our conception of religion will be in accordance with our conception of life. If a man looks upon the acquisition of things as the matter of supreme interest, he will no doubt think of education in narrowly utilitarian terms. To such an one it will mean the learning of a trade, the mastering of manual and mental tools, the acquisition of such facts, and the cultivation of such habits as will enable one to utilize nature's resources and get the better of one's fellow-men. On the other hand, the man who thinks of life in ethical terms will think of education in ethical terms also. To him, as has been said, "the most practical education is that which imparts the most numerous and the strongest motives to noble action." The man who thinks of religion as every man ought to think, as the thing that stands first in the files of the world's passionate wishes and equally of its most strenuous endeavors, is not likely to contemplate education as dissociated from this factor. In such a view education becomes a means of introducing young life to its proper place in the social organism. If a man's spiritual capacities are his supreme endow-

ment, as is almost uniformly admitted, then the unquestioned subordination of the moral and spiritual to the intellectual in all plans for the training of our youth needs to be reversed unless our aim be merely the training of the "clever" man, the "smart" man of the club, the street, and the market place.

"Thus," says Carlyle, "like some wild-flaming, wild-thundering train of heaven's artillery does this mysterious mankind thunder and flame in long drawn, quick-succeeding grandeur through the unknown deep. Thus like a God-created, fire-breathing spirit host we emerge from the inane, haste stormfully across the astonished earth, then plunge again into the inane." If this theory of rushing forth from nothing back into nothing be the true theory of man, then the purely secular theory of education may have some basis. In that event the business of the schoolmaster is merely this, to prepare a man to make this stormful haste across the astonished earth in the most becoming manner. If a man, like Carlyle's hero, is to walk wearisomely through this present world, having lost all tidings of another and higher, to the inane, the geography and topography of which are of course unknown, then it is grim mockery to contemplate education in other than in its strictly utilitarian aspects.

But man is a unity, as we have learned. Hence it follows that the neglect to give any factor its due attention must result in distortion. Education, in a word, must be symmetrical. Its supreme end is to make a man, not merely to make him physically strong, not merely intellectually well disciplined and well furnished, not merely sensitive in his spiritual relations, responding quickly and accurately to the claims of duty to self, to fellow-men, and to God, but rather a man fully rounded and well balanced, physically, mentally, and spiritually ready for action in any department of human life for which he may have individual aptitude and for which he may specifically furnish himself. Recent discussions of the educational problems before us as a people and movements that contemplate better organization along such lines of work, furnish us with a notable recognition of the fact that there is this inseparable unit, in man's endowments, and that the neglect of any essential element of his constitution, and especially of the supreme element in any scheme of educational development, will surely

avenge itself sooner or later upon the individual, the community, or the commonwealth guilty of such neglect.

The neglect of the religious factor in our popular education, looked at from another standpoint, also carries its own admonition. From time to time our newspapers startle us with such headlines as "A reign of lawlessness," or "A saturnalia of crime." We are indeed moved, especially if our house has been robbed or we have been waylaid in a populous and presumably well-guarded city. But alas! these conditions are not peculiar to the community which we honor by our residence and suffrage, and which we may even complacently think to be so badly governed by a political party other than our own. These conditions are national, ominous, and terrifying. The serious increase of crime in this country is something that ought to arrest the attention of every good citizen, and one that should be kept constantly before us until there is a turn in the tide, which may not yet be reached for years. One cause certainly is the lack of distinctively moral and religious teaching. There has been a great amount of emotional teaching in recent years; but there is a very different attitude to fundamental moral questions. Mr. S. S. McClure, a man courageously committed to the welfare of his country, published recently in his magazine a statistical synopsis on "The increase of lawlessness in the United States." In brief, we Americans are law-breakers in the following extent and ways:

In 1881 we killed one another unlawfully at the rate of one person in each 40,534 of population. In 1902 there was a murder or homicide to each 8,955. Between 1881 and 1903 we violently took the lives of our fellow-Americans to the number of 129,464; but had we continued during this period relatively as self-restrained as we were in 1881 we should have killed but 35,109. So, for causes that the humblest and the mightiest of our people should take under instant and prayerful consideration, our homicidal activity has increased in twenty-three years at a rate represented by the difference between 112 and 24.7, the former being the number of murders and homicides for each million of people in 1903, and the latter the number of these crimes to each million in 1881. Within this same period the total number of suicides has increased from 605 to 8,597; and whereas corresponding with the 1,266 murders

and homicides of 1881 there were ninety hangings, there were corresponding with the 8,876 capital crimes of 1903 but 124 hangings. So much for the volume of crime. Now for its classes. Between 1894 and 1900, both inclusive, and it is to be noted that crime rises in hard times, there was a total of 68,812 murders and homicides, nearly one-half being the result of quarrels. Causes behind 17,120 other cases are classified as unknown, but the remaining classifications are as follows: Jealousy, 3,313; liquor, 2,845; by highwaymen, 2,310; infanticide, 1,819; resisting arrest, 1,096; highwaymen killed, 841; strikers, 365; self-defense, 440; rage, 188; riots, 132; insanity, 827.

There must be some far-reaching cause that this shame of crime lies thus heavily upon us. The fact that we are killing more people in three years than the British army lost in the Boer War is a fact too ugly to be looked in the face with complacency. The feeling is coming over the country that something must be done about it; that there should be less hanging of juries and more hanging of murderers; that higher courts should see something more than loop-holes for bad men to get through, and that the public should look somewhat into the moral training of the young.

Certainly we have adduced enough to show that the contradiction between the religious and secular view of life is fundamental and irreconcilable. It may be possible, as some who are specialists on the subject advocate, to divide the labor of teaching between the family, the Church, and the State, and to assign to each some functions that are not assumed by the others, but it should always be remembered that the child is one and indivisible, and refuses to be thus classified and divided. The whole of him is present in the State school, and that for a large proportion of the time in the most formative period of life. There, as well as in the Church and the home, he is forming his notion and his attitude with respect to the problems of life, responsibility, and law.

It was considerations such as I have adduced that led Stubbs, the author of the "Constitutional History," to say: "The Church can not engross the work of education without some danger to liberty; the State can not engross it without some danger to religion; the work of the Church without liberty loses half of its value; the State without religion does only half its work." That is, re-



ligion has to do with instruction on its ethical side, and on that side she ought to speak with authority, while recognizing that there is another on which the qualified and equipped pedagogue has a right to speak with authority also.

We believe that the Church and State ought to be separated as they are in this country, and as they should be throughout Europe. But the State depends in the last analysis largely upon religion to aid her in keeping the people in proper relation to the State and to each other. Suppose that the State says, You shall not kill because it is not right. But who says it is not right? says the boy. God says so. But where? In the Bible. O, but says some secularistic iconoclast, that is teaching religion. But the question is, ought not the State to teach religion sufficiently to teach her subjects that the laws have their foundation in the Divine mind, and are not simply police expedients devised by the State? The home and the Church have each their proper sphere for the teaching of religion. But the State can never depend with safety upon either the home or the Church for the training of her subjects in whatever is essential for her own well-being. President Eliot, of Harvard, is right in saying this that is fundamental: "Nobody knows how to teach morality effectually without religion. Exclude religion from education, and you will leave no foundation on which to build a moral character."

In our country it is peculiarly necessary to counteract the overgrowth and dangerous tendencies of the commercial and political spirit. The overgrowth of these and other dangerous influences in other countries may be checked somewhat, not only by venerable institutions both of religion and learning, but also by ancient dignities, more imposing forms of government, and various other causes which have no place in this country. The only counteracting influences that can be brought to bear in this country are to be found in religion and mental training, and religion left as it is, to take care of itself, will be entirely inadequate unless the intellectual spirit of the Nation be elevated by an alliance with it. The freest government is the one exposed to the greatest perils. If it works not well, it must work worse than others. Our form of government presupposes that the capacity of self-government is commensurate with the right, and consequently it is fit for us no



longer than we are fit for it. Universal suffrage in the hands of an unenlightened and corrupt people is like a deadly weapon in the hands of a mad-man. You can give the people the right of ruling only on the supposition that they have the goodness to rule well. The enactments of a majority will never be a whit wiser or better than the wisdom and virtue of the individuals that compose that majority. It is coming to be an increasingly grave question whether the people of this country have not already shared in a one-sided political education in a false and overweening sense of liberty, by which multitudes in our borders mean simply this, the doing by every man of that which is pleasing in his own eyes. All of this and more makes it of fundamental importance in a country intensely democratic and where religion has no fixed and settled institutions, but is left with other things to the determination of the popular will, that its voice shall be heard in the direction of the intellectual energies of the people.

Education alone will not transform a young Slav into a true American, but religion with education has done it effectually. A successful democracy demands that the rulers, *i. e.*, the people, shall be intelligent, but it also requires that they be good.

The question now recurs as to what provision is made for this higher factor in popular training and what tendencies are beginning to manifest themselves in this matter of such vital concern. I have not been able to examine the courses of study of many normal schools, nor many of the examination papers set for applicants for teachers' certificates, but my information is that at present training in morals of the higher order is nowhere recognized as a part of a teacher's preparation. That the teacher is expected to be of good moral character, and that he is so almost uniformly goes without saying; that our public school teachers are recruited from the ranks of the very best Christian people in the community, and whose personal influence is almost uniformly of a good order, is a most agreeable fact. But this also is a fact that the possession of personal morality no more qualifies for teaching morality than does the fact that I personally—so far as anybody knows—possess a perfect outfit of bones, muscles, arteries, veins, lungs, stomach, liver, and all the rest of a complete anatomical equipment, qualify me to be a demonstrator in anatomy in a first-class

medical college. Certain it is that formal text-books in morals have never been successful in schools in this country. The instruction must come all from the lips of the teacher, and that is all the more the reason that we should see to it that the teacher is given a fair chance at the hands of the boards of school management. Direct religious exercises in public schools seldom go further than the reading of the Bible. In most of the States of the Union the law gives no authority, as a matter of right, to use any portion of the regular school hours in conducting any religious exercises, at which the attendance of pupils is required. In many cities of the country any sort of religious exercises is forbidden. In Iowa, for example, the matter is left entirely to the judgment of the teacher. Washington prohibits the reading of the Bible in the schools, while in Arizona they revoke the certificate of any teacher who conducts any sort of religious exercises in school. In 1890 the Supreme Court of Wisconsin decided the reading of the Bible in the public schools to be unconstitutional. In 1869 the Cincinnati School Board was upheld in forbidding the reading of the Bible. The same action was taken in Chicago in 1875, and in New Haven in 1878. The law on the subject ranges between absolute prohibition of Bible reading; permitting it when no one objects, but not otherwise; leaving it to the opinion of the local authorities, either trustees or teacher, and requiring it, either leaving the amount and method to the teacher or prescribing a very limited amount of reading daily. At the best this is not much, not much of the Bible, and almost nothing in the way of effective teaching. If there is not more direct religious teaching in our schools, at least it is not the fault of the teachers, nor can there be more than there is now unless the laws are changed.

It would be interesting to see in detail what the other great civilized nations are doing in this matter of moral and religious training in the public schools. In England there has been established a system of religious instruction, denominational in the Church schools and undenominational in the public schools, which reaches almost every child in the land. In France we find a country predominantly Roman Catholic in confession, although both Protestant and Jewish religions enjoy State support. In a country in which all large religious bodies are subsidized by the State it would

seem to be natural and easy to have a regular system of religious instruction in connection with the day schools. This, however, is not the fact, and no religious instruction whatever is given in connection with the public schools. The history and moral standards of this people would hardly commend their system as the ideal one in pedagogics. Turning now to Germany we find that very much of serious religious instruction is imparted in the day schools and predominantly by the regular teachers employed for secular instruction. Probably in no country in the world is the religious instruction so systematically and thoroughly given as in that country. The principal function of the German school is officially declared to be the making of God-fearing, patriotic, self-supporting citizens. The German would no more think that religion could be omitted from the program of instruction than that mathematics or languages could be left out. Every teacher in that country receives religious training for his work, although not every teacher gives religious instruction in the schools. A comparison with the time given to religious training in Germany and several other countries of Europe shows that our own country is far behind the demands of the case and serves to reveal the gravity of the situation. In discussing this point in the December last issue of the *Heidelberg Teacher*, a Reformed magazine for teachers and Bible classes, the editor, Dr. Rufus W. Miller, says:

"In Germany four or five hours per week are given to religious instruction in the public schools. The first places on the curricula are taken by this subject. The first hour in the morning is given to religious instruction. In addition, one afternoon each week the pupils meet for religious studies, usually in the church, but in many instances in the school building. For some time before confirmation they meet two or three times a week. Many in Germany consider the amount of religious instruction to be too small. In France no religious instruction is given in the public schools. Thursday is set apart by the law as a holiday and the denominations provide religious instruction on this day. In the Reformed churches the sessions are usually an hour and a half long. When the lesson on Thursday is in the Old Testament, then the lesson on the Sabbath is in the New Testament, and vice versa. In England opportunity for religious instruction is given in the week-day

schools. And most Churches on the Sabbath have two sessions of the Sabbath school."

Such facts adduced, not by a foreigner, but by a patriotic American Christian teacher, ought at least to quicken reflection among us. The writer from whom I have just quoted goes even further, and asks this question: "Why should not the public schools omit the Wednesday afternoon sessions and allow the Churches to take that time for religious instruction, each denomination seeing after their own children and as many other children as can be reached?"

It may be alleged that while the suggestion is a good one, it would be found difficult of accomplishment in this country, as it seems to be impracticable even in France. But the mere fact that the question is raised indicates the unsatisfactory situation at present, and the demand alike of Christianity and patriotism that something be done ere both State and Church suffer incalculable harm.

Of all the elements that go to make a country great and strong, none is quite so essential as conscience. Men must trust one another if they are to get on well in the relations of trade. Commerce without conscience is impossible. In the last analysis every business house, every banking institution, every manufacturing enterprise owes its existence and stability to conscience. Conscience counts in the matter of dollars and cents. It is really the ligament that binds society together; and without it all our social and political institutions would go to pieces. Archbishop Ireland is neither a fanatic nor an alarmist, but on the contrary a well-poised, level headed, far-seeing man, and this is what he said in an address to the business men of Cleveland some five or six years ago: "Take away conscience on election day, let voters, like the populace of old Rome, scramble for food and pleasure, and democracy will have given up the ghost and either an imperator will trample upon American liberties, or anarchy will fill the land with lurid flames." The words of the great prelate are not too extravagant, for the thing that makes our property, our liberties, and our homes secure is conscience, the feeling ingrained into the hearts of the people that right is right and wrong is wrong, and that somewhere,

sometime, and somehow men will have to answer for their conduct at a bar where justice can not be bought and the judge can not be bribed.

After all our eulogies have been spoken and our applause for our system has died away, the fact remains that the instruction given and the influences emanating from our public schools are intensely secular. However humanizing and useful their work, they do not make the training of the conscience and the kindling of the moral sense prominent enough for safety. The instruction does not touch the deep places of the moral nature. On these important lines it is too weak and colorless to command the will and turn the life currents upward.

To teach ethics without the enforcement of divine sanctions has about as much power to purify and ennoble character, as paint on the pump has a purifying influence on the well. Leave the masses to the leadership of unprincipled agitators, of unscrupulous office-seekers, of doctrinaire social reformers, of arrogant walking delegates, and it is a little painful to think about what the outcome will inevitably be. Unless they are led by men with quickened consciences as well as trained heads, the present unrest will go on to issues which it is not pleasant to contemplate. It can not cease to be deplored by all right-minded people that in this matter of popular education we have receded also from our original ideals.

When the public school was first established in this country, and for a century and a half afterwards, definite religious instruction was an important part of the school curriculum. The fathers and founders of the various Commonwealths believed in the public school because they believed as they declared, that instruction in "religion and morality and knowledge was necessary to good government and the happiness of mankind." To-day specific religious instruction is practically banished from every public school in the land. As to the provision in the Constitution, in virtue of which the American people are supposed to be irrevocably pledged to neutrality in this matter, anybody with half an eye can see that the neutrality so pledged was as between the various religious sects, and not at all between religion and irreligion. It should not be forgotten that the men who made the Constitution were making a



constitution, not for a people who had no religion or who were averse to religion or who needed legislation on the subject, but for a people who were very religious, and whose ideals were not those of the Moslem or of the French commune. The convention left religion out of the Constitution, not that it might be trampled under foot of men, but in the belief that in leaving the whole subject of religion to the governments of the several Commonwealths composing the confederation its ultimate prevalence would best be promoted.

Certain old vanquished heresies pertaining to this subject still limp about the field of controversy. They have been made to do service for a generation or more. Dead they are in every intelligent court of appeal, but revamped into life from time to time, they are led forth to bolster up what we have found to be unsound in pedagogics and dangerous to the public well-being.

There is, for example, the old plea that the teaching of religion in the schools of the country is an invasion of the rights of that part of the community which wants no sort of religion at all, and is particularly insistent upon the divorce between religion and education for other people. In reply to this specious plea, it might be said that there is no adequate reason that can be assigned why the rights of society, in its corporate aspects, should be subordinated to the rights of any individual, even though that individual may feel called upon to suffer martyrdom, in his own mind, for conscience' sake. In securing to every individual his constitutional rights, the State does not contemplate the whims and caprices of every man, woman, and child, balanced and unbalanced, within its borders, nor pledge itself to respect all the peculiar beliefs and disbeliefs of Jew and Moslem, Mormon and agnostic, anarchist and socialist, infidel and atheist, and order the State's education according to the standards of paganism and superstition.

Another objection that has been answered a hundred times, but is nevertheless yet used in behalf of the secularist propaganda, is this, that the teaching of any sort of religion in State schools necessitates sectarian education. To this it might be replied that the Bible is not a denominational book, nor would anybody, excepting a Romanist, contemplate any such use of it. The great outlying data in Biblical ethics constitute something that is un-mixed with contention.



The objection to the multiplicity and the differences of the sects is the old vanquished, secular infidel story—the argument of prejudice and misinformation. There are certain grand, basic principles and certain great religious truths which are amply supported by a consensus of all the creeds. The existence and rulership of God, the immortality of the soul, the brotherhood of man, the fact of sin and responsibility for conduct in this world—these and kindred truths are fundamental, they mount up above all controversy and stand upon the basis of universal acknowledgment.

There can be no wide difference of opinion about the truth that the virtues required in the law of Moses and commended in the beatitudes of our blessed Lord are good and wholesome principles to live by, whether a man be a Jew, a Catholic, a Protestant; and that a lie is a lie, whether it be told, practiced, or enacted at Jerusalem, in the Vatican, or on Wall Street. This is one only of the great outlying facts of Biblical ethics. Every man, be he Catholic, Jew, or Protestant, or even informed and fair-minded agnostic, knows that the dangers which threaten lie not in the region of sectarian antipathy and rancor, but rather in that of avowed and dangerous secularism and hostile unbelief.

Our national institutions have had no more sympathetic and intelligent critic and interpreter than Mr. James Bryce in "The American Commonwealth." Speaking in Part VI of that work of Christianity, Mr. Bryce says of it that "though not the legally established religion, it is yet the national religion." And speaking of our people he says in the same connection, "They deem the general acceptance of Christianity to be one of the main sources of their national prosperity, and their nation a special object of the Divine favor." All the other moral systems of the world excepting that begotten and fostered by the religion which Mr. Bryce declares to be ours, have broken completely down. "There has never been a great moralist from Confucius to Seneca," says an authority on the subject, "who was able to reform the street on which he lived." Such being the case, how do we propose to keep getting on well, and as well in the future as in the past, if we propose to take the beating heart out of an educational system planned to reach every boy and girl in the land? How do we propose to escape the destiny of all things godless, if we propose to go on making concessions

to infidel and agnostic, and excluding that which we have found to be essential to national virtue and safety? This is what we have come to in the United States and in France as regards religious training in education, that Democracy has completely secularized the schools. The school therefore gives an incomplete education. The religious aspect of civilization and the place and influence of religion in the life of the individual are excluded from its view. This is the important fact to be reckoned with. We want no Romish policy to reinstate medievalism and teach dogmas and claims that are unhistorical and unscriptural, but the time has come when that secularism and infidelity which work disorganization and death should be resisted as the enemies of free government.

We need to ponder carefully the words of our versatile and noble President in his message to Congress in December, 1904. Mr. Roosevelt said: "If a race does not have plenty of children, or if the children do not grow up, or if when they grow up they are unhealthy in body and stunted or vicious in mind, then that race is decadent, and no heaping up of wealth, no splendor of momentary material prosperity, can avail in any degree as off-sets." And his other words spoken elsewhere, "Back of the material and greater than the material lie the moral and the spiritual."

Patriotism has a right to demand something of education. When Phillips Brooks preached his great Fourth of July sermon in Westminster Abbey, he said that the cry of one nation to another the world over was this, "Show us your man." That is the cry which ought to run as a challenge from every part of the working life of the Nation to every other part, from industry to commerce, from commerce to education, from education to religion and back again. The man whom we would like to show we were in the business of educating should not be a segment of a man, but a complete man. We shall not likely produce him, and produce him long, if we leave out of our system of pedagogics one of the most important and fundamental factors in the making of manhood.

The only reason why matters have not gone worse in some communities is that most of the teachers have maintained a strong sense of the sacredness of their high calling, and have managed to keep up the standards and quickened impulses to thought and righteousness, such as can come up from a living soul. This have

they done, while other and able men, busy with questions of finance, have played the part of the shirk, while dolts and dullards sometimes have dictated educational policies. Speaking of this country the late Dr. Hastie, author of "The Theology of the Reformed Church in its Fundamental Principles," says: "It is not clear whether Protestantism or Romanism or utter secularism is yet to win in this unfenced field." Most Americans would feel obliged to dissent at least from the suggestion implied in the metaphor of the "unfenced field," but the more thoughtful among them would feel some reasonable apprehensions regarding the possibility of secularism.

If certain regretful tendencies that have gained widespread recognition in recent years, and which have induced us to recede from the higher educational ideals of a former time, are permitted to go unchecked, we may expect an increase of that hard commercial and worldly spirit which is always and everywhere less heroic, less reverent, and less influenced by the enthusiasm of high spiritual ideals and unselfish interest. Whenever our land becomes a mere Sahara of secularism it will be as worthless as any other moral sandheap. May we not be drifting toward the inevitable day of disaster upon the rocks on the leeward side? If so, shall we be able to cast out some of our secular impedimenta and wear off upon a safer tack? The answer may depend very much upon our attitude in the matter of the neglected factor in our popular education.

# Christian Education.

PROFESSOR B. J. RADFORD.

WE hear much, or at least much is said, at present about Christian education. Yet some things are left unsaid which should be said, and other things are not said with the emphasis and iteration which their importance demands.

It should be said and emphasized, that the education exploited in our public and professional schools is *not* Christian. Christianity has indeed leavened the mass of it to the extent of mitigating somewhat its evils and counteracting partially its wrong tendencies; but there is no provision or purpose on the part of the State or the public to teach Christianity or to develop Christian character. Even the denominational colleges, founded by Christian men for the purpose of furthering Christianity and developing Christian character, have been borne so far from their original moorings by the stream of educational tendency, that many of them which a generation ago were stoutly and sincerely denominational, now enroll themselves as "non-sectarian." Those which still cling to their Christian aims and ideals are relegating the preacher-presidents to oblivion and availing themselves of men of "broader culture" and of "more up-to-date administrators." We can not call a system of education "Christian" in which no academic degree is even *prima-facie* evidence that the recipient has any religious sentiments, or that his morality at all sorts with Christian principles. These education certificates are bestowed impartially upon Christians, Jews, pagans, Mormons, Buddhists, and atheists; upon gamblers, drinkers, and rouds.

In present educational conditions this is perhaps unavoidable. A college which should take seriously its mission of Christian education would find it as impracticable as would be the principles of the Sermon on the Mount in Wall Street or at Newport; but surely those institutions which were founded by Christian men for the purpose of honoring Christianity, of making it a chief factor in

culture, the predominant and pervading element in the academic atmosphere—surely those institutions should not make haste to repudiate that purpose and character, to exchange the preacher-president for a secularist, to abolish “chapel exercises,” and to fill the teachers’ chairs with persons of any creed or no creed, any character or no character. It might profit *us* to inquire if our institutions have been borne along by this broad stream of secularist tendency, and if so, how far.

There are two classes of educators who give their support and co-operation to this secularizing of education. 1. Those who reject Christianity as a God-revealed religion openly and honorably. 2. Those who do so while hypocritically pretending to be its followers and expounders. There are not a few of the latter. A third class is composed of those who blindly and slavishly follow the second class. Their name is legion, and they must in some way be undeceived.

There are those, moreover, who preach another gospel of “Christian education,” which is not another gospel, after all. They would promote Christian education by putting education in the place of Christianity, as the thing which saves the soul. Instead of the gospel as the power of God unto salvation, they preach culture as the power of man unto self-redemption. It would surprise many earnest and successful preachers of the gospel, who have not paid attention to educational matters, to examine and see to what extent this pseudo-Christian education theory has spread, and what extravagant and mischievous forms it assumes. With its advocates Christianity itself is the product of evolution, and so the product of education; for, in its higher phases, evolution is but a process of conscious, purposeful experimentation, selection, and adaptation. Revelation is discarded for experience. Righteousness is prostituted to “pragmatism.” Whatever “functions usefully” is infallibly right. Some would make it the duty of young people to exercise these faculties with which they are specially gifted, without too many misgivings as to whether the consequences are good or evil. An inexperienced boy might well be excused if he should understand them to teach that if he had great physical strength, agility, and pluck, it would be a providential indication that he should follow in the illustrious



footprints or fistprints of Professors Sullivan, Fitzsimmons, Jeffries, and others who have won fame and fortune in the prize-ring. If he should be endowed with phenomenal cunning, avarice, and callosity, "manifest destiny" would lead him in the illustrious footsteps of pedatory multi-millionaires. Young humanity in the mass should follow its bent, even if it should be hell-bent. "Whatever is is right" enough for the present, but whatever is about to be—the next step in evolution—will be better, no matter in what direction it may be. Bringing up children in the discipline and instruction of the Lord is contrary to psychology; is not scientific in any aspect. Our pilots on the educational sea, by some occult power, some newly acquired sense, have been able to discard chart and compass. With how much safety this may be done is another matter.

The spirit and method of our education, even in denominational colleges, is not only non-Christian, but unchristian, in that it is intensely egoistic. It impresses the youth with the thought that the great end is to get,—get knowledge, get skill, get prizes, get class honors, get degrees, get athletic pennants; *get an education*, that he may get honorable positions in the world. Our present abundant crop of highly educated trust magnates, stock jugglers, corporation lawyers, and grafters is the legitimate fruit of our academic husbandry. It is not strange that "predatory wealth" finds its most congenial atmosphere and most enthusiastic defenders and eulogists in our great universities. Altruism is, to be sure, theoretically exalted. It is set forth as a "counsel of perfection," but in its practical bearings, inspirations, and formative influences our education develops self-seeking, and such self-seeking as is not very scrupulous as to the means of self-gratification.

The remedy for these evils, and the only remedy, is real Christian education. Such education is, and must ever be, based upon a well-settled faith in Christ and the Scriptures—the Word of God, whence that faith comes, and from which alone it can come. In spite of all asseverations and pretenses on the part of those who boast so loudly of their possession of "the modern mind" and superlative "scholarship," in so far as they destroy in the minds of youth faith in the infallibility and authority of the Bible, they destroy the basis of Christian education.



Mature Christians are the product of growth. Growth requires nourishment, and the nourishment for Christian growth is, for its youth and maturity, the "sincere milk" and "strong meat" of the Word. But growth demands culture, and culture must be delicately adjusted to and co-ordinated with the progressive stages of growth. Christian culture aims at the systematic development and discipline of all the potencies of body, soul, and spirit. Paul's benediction upon the Thessalonians was that they might become perfect and complete in "spirit, soul, and body." But the symmetry of Christian personality depends upon the *subordination* of soul and body to the spirit. The body must be kept in subjection and to the service of God. As it is a most terrible master in the service of sin, it is a most marvelous servant, "instrument of righteousness," in the work of the Lord. Thus the body, which was "dead in sin" to all that was noble, under the dominion of the Spirit becomes a "living sacrifice." The soul, too, "the carnal mind," with all its powers of knowing, feeling, willing, must be dominated by the Spirit, and not "walk after the flesh." Christian culture brings "every thought into captivity to Christ," and "casts down imaginations and every high thing that is exalted against the knowledge of God."

The revolt of the human mind against the authority of the Spirit, although it may be made in the name of "science," or "criticism," or "the modern mind," or "assured results," or "scholarship," is as utterly destructive of the end of growth—perfection of personality, as is the revolt of the body in the name of license misnamed "liberty." A soul, mighty in intellect, passion, and will-power, consecrated to the service of God under the captaincy of the Spirit, drives whole generations and ages into the ways of righteousness. Such a soul in revolt against the Spirit makes havoc of the kingdom of righteousness, and history is sad with such desolations. The present intellectual revolt against the authority and influence of "the sword and the Spirit"—the spiritual scepter—while not so bestial and loathsome as the revolt of the fleshly passions, is equally ruinous and inexcusable.

Physical culture—the training of the body—is generally appreciated and its methods well understood. Intellectual culture—the training of the mind—is becoming more and more general,

more and more highly appreciated, and its methods better understood. Moral and spiritual culture is not so general, so well appreciated, nor so well understood in its methods. When we think of the innumerable ethical and religious cults, the last statement may seem inaccurate; but a very little investigation of our boasted *modern* systems of education will show that moral and spiritual culture has but scant recognition, even in "denominational schools." Indeed, many of the denominational schools are sloughing off their denominational skins and becoming "secular" in name, as they have long been in fact. This need not surprise us. If we put undue emphasis upon one of a number of related principles or ideas, we necessarily take it from one or all of the others. To magnify unduly one feature of a system is to minimize the others. Every swell on the ocean is at the expense of a depression somewhere.

It is impossible to magnify unduly the importance of physical culture, except by disparaging moral or intellectual culture, or both. It is possible to exalt intellectual culture to the abasement of physical and moral culture. It is often pursued so zealously as to wreck the physical constitution, as physical culture is often to the dwarfing of the intellect. This is plain to all observing people, but it is just as true, although not so clearly seen, that our modern education exalts both intellectual and physical culture at the expense of moral and spiritual culture. The lawless "pranks" of our college and university youth—destruction of property, brutal and murderous hazing, betting, etc.—are the legitimate fruit of a system of "education" which bestows all its honors, rewards, and applause upon physical and intellectual champions. These barbarities are more pronounced at those institutions which make the most of athletics. Our education is walking, even running, after the flesh.

Culture, whether of body, soul, or spirit, is not feeding, but exercise. "By reason of *use* our senses are exercised" to strength and discipline. This implies that culture should be bestowed most where it is needed—upon the weak. This again conflicts with our popular notions of "education." Education is cramming, and cramming most dangerously those who have the most capacious intellectual stomachs, until we have a surplus of flatulent intellec-

tual potbellies, instead of scholars. Parents are wont to select the "smartest" of the sons for a college course, as having the most "capacity for *receiving* an education." If a child is physically weak or deformed, that is the very child upon which sensible and human parents bestow the most and the tenderest culture. The weak limbs are patiently exercised—the feeble knees strengthened, the drooping hands lifted up again and again, until they can lift themselves. This is the spirit and method of Christian culture. It has a ministry for the blind, the deaf, the feeble-minded. The spiritual culture of the gospel is for *every creature*, and when its influence shall have fully permeated our secular education it will not seek to produce a few phenomenal, athletic, artistic, or intellectual freaks, to the neglect of the many.

Culture should be for all, and for the development and discipline of all the powers of all, whether of body, mind, or spirit. Each should be fed of course, but over-feeding and under-exercising is perhaps the most fruitful source of disease. Let mental and moral faculties be exercised, as well as the bodily. But how? The fundamental and chief mental exercise is in the discernment of difference. From the first step in learning the alphabet—discriminating the difference between A and B in form, in sound, in use—to the last steps in discriminating subtle metaphysical and logical differences, and grasping the distinctions based thereon, we have the most essential principle of culture—discrimination. That culture is most perfect which detects the minutest differences. The expert detects the difference between the genuine and counterfeit coin, which escapes the untrained eye. The skillful surgeon drives his lancet within the thousandth part of an inch of the fatal spot. A Raphael detects infinitesimal differences of shades to which others are blind. A Wagner discriminates harmonies which are lost to the millions. The members of an equation are not identical. There is an infinitesimal fraction of a perceptible difference, by using which the mathematical genius weighs the planets and measures their orbits. So in Christian culture—"by reason of use," the moral "senses are exercised [trained] to discern both good and evil." Here, too, the most perfect culture is that which detects the slightest moral differences. "What's the difference?" is the habitual answer to kindly exhortation which is

given by those of dull moral perceptions. They are easily deceived by all sorts of moral counterfeits; all sorts of sanctimonious and pretentious hypocrisies. When we shall have given moral and spiritual culture its proper place in our own educational systems, we shall not see so many led captive by Satan in his thin disguise as an angel of light. To the morally uncultured, differences which make for life or death are unseen and unheeded, and they blindly stumble into the ditch of destruction.

There is so much of novelty in our present horizon, we are prone to think that all things are literally become so new that old things have utterly vanished away; not only that we are new creatures, but are of evolution rather than of God, forgetting that evolution never makes anything entirely new, except by an age-lasting process of imperceptible changes. Nevertheless we have the "New Chemistry," the "New Psychology," the "New Theology," and the "New Education." So long as the rage for novelty is confined to clothes and bric-a-brac, it perhaps seriously affects nothing but the pocketbook and temper of *pater familias*; but when it extends to such vital matters as education and religion, we should inquire as to its tendencies and probable results—its *ultimate and remote results*.

The results of an educational experiment are too broad and too remote to be even approximately measured in the phalanstery of a university or in a single generation. Yet we have prominent educators declaring that the "New Education" has already vindicated itself, and is no longer "theoretic." One enthusiastic apostle thereof declares that it produces "a manlier type of character." It does this, he tells us, by "putting the moral factor forward. The will is honored as of prime consequence." Just as if the "prime" end of life is to have one's own way. "The will" may be "honored" and "put forward" in such a way as to become a very *immoral* "factor." Indeed, it always becomes so, unless carefully disciplined and directed. The chief "factor" in the anarchist is inordinate self-will; the "supreme individualism" (of which the New Education makes so much), which will tolerate no "prescription" (of which the New Education makes so little).

As might have been predicted, the "New Education" has been compelled to grant the "elective" privilege in matters of life and

conduct, as well as in the matter of studies. It is a surrender to "the spirit of the age," which petulantly rises up against "authority" and "prescription." In philosophy and religion, as well as in society, this is simply the spirit of anarchy. It is a poor time to preach the gospel of headiness. It is responsible for an alarming crop of criminals, who as boys were so far freed from restraint at home and in school as to develop a "manlier type of character"—as they saw it.

We are further told that the "New Education" produces "a better scholarship," as proven by college and university class grades. If scholarship consists in the skill with which a thing is done, then the high-mark man is the scholar, whether his skill lies in legerdemain, wrestling, golfing, gambling, or *reciting*. Instead of master of arts, he is to be turned out master of an art—the art of recitation. The chief deterring factor is not the ultimate good, but the immediate desire of the student—to get the honor-mark. He is absorbed in some immediate end which may contribute but little to his success in life, or to the good of society. But the world does not reckon recitation as one of its most useful arts, and the "honor man" usually drifts into obscurity.

While there is no "New Education," there is, and ought to be constantly something new in education. During the latter half of the last century reforms in the "Old Education" were long overdue, as always happens long-delayed reforms—the educational reform went too far. In getting away from old abuses it got out of all neighborhood. The controversy between the "New Education" and the old hinges upon a principle upon which all organic progress depends. There are two tendencies in the organizing force of a solar system, a plant, an animal, or society. The one, attraction, tends to unity; the other, repulsion, to variety. Our universe depends upon the balance of these two. The preponderance of either would wreck it. In society the one force would draw men into the fixedness and immobility of despotism; the other would drive them into the chaos of irresponsible personal liberty—the "individualism" so highly valued by the "New Education." At one extreme, despotism; at the other, anarchy.

"The New Education" represents the centrifugal force in intellectual things—that which makes for differentiation and special-



ization. It may be as disastrously augmented as was the opposite in the old system. "Election" may be as fatal to intellectual progress as "Prescription," and even more to be feared. In allowing the inexperienced youth to choose his studies it simply hands him over to an undisciplined and unenlightened "will," which is not likely to prove a desirable "moral factor." Nevertheless, at present, in sociology, in philosophy, in theology, in education, the centrifugal force is being enthusiastically augmented. The "broad stream of tendency" is setting toward "localization," "differentiation," "individualism." But we should remember that all organic development and perfection depend upon the balance and co-ordination of the two tendencies. The motto on the seal of one of our States is —"State Sovereignty, National Union." The two fundamental terms in national progress, but what statesman can formulate the binomial thereon for their extension into an endless series of stages of growth? One thing is certain; in all right development, normal growth, *evolution* if you please, both tendencies are to be harmonized, co-ordinated, and neither must be unduly accelerated or retarded.



## Higher Education.

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THE phrase "Higher Education" is a relative phrase. It changes its significance with each marked advance in educational standards. There was a time when the work which is now accomplished in our best high schools was considered a "Higher Education." Comparatively it was so in that period. That is to say, to the masses it was higher education. That day is now past. Very few people of the present day would consider the course of study offered in our best high schools as representing more than a common education.

A similar change takes place in the estimation of the individual. It is probable that the child in the grammar school thinks of the high school as a place to receive a higher education. To him it is a higher education, but when, eight years later, he graduates from college, his high school work will seem to him quite rudimentary. Thus changed standards are quite certain to be realized with each great advance made in the intellectual life of the individual or in the intellectual life of the multitude. The changed viewpoint alters the vision; what once seemed high, comes to seem low.

The present day conception of higher education is probably represented by the college and university courses. It should be admitted at the start, that these courses are probably not all that they should be. They are not all that they will be. But the college courses and the university courses of our day are good. They are such as to command the confidence of those who are best qualified to pass upon their utility.

A brief consideration of the educational system of our country as it exists at the present time may aid us in an appreciation of the work being done in our institutions of higher education.

In the common school the pupil is expected to acquire the knowledge to read, write, and speak correctly his native lan-

guage. He is also expected to learn enough arithmetic to enable him to accurately solve such practical problems as he will meet in the conducting of his own financial affairs. To this is added, in some schools, a very little knowledge of certain branches of the natural sciences.

In the high school he may pursue a commercial course, which will give him a fair knowledge of general business methods, including some knowledge of commercial law and commercial geography; or he may enter upon a study of other languages than his own, as most high schools offer courses in Latin, German, French, and not a few in Greek. Here is offered an opportunity to acquire some knowledge of the natural sciences and other branches of mathematics. The high school also offers very good courses in English, giving such a knowledge of English authors as should make possible a fair appreciation of the literature of English-speaking peoples. A diligent student in our best high schools will go out into life with ability to be quite appreciative of most things in literature with which he will come in contact.

While a thorough high school course is of very great value and contributes largely to the success of the individual and to his appreciation of life's values, it has its natural limitations. It fulfills its mission well. The American youth is a highly privileged individual. Every American has cause for pride in our common schools and high schools as they are organized to-day. But there are educational needs which these schools are not designed to meet.

There are legitimate fields for the college and the university, as there are legitimate fields for the common school and the high school. The purpose of the college is to contribute to the mental development of the individual. Of course this work has been begun in his preparatory education, but it has been only begun. It is probable that more mental development is secured during the regular college course, than during any other equal period spent in school. This is, in part, because the course of study has been chosen for the accomplishment of this purpose. What intellectual task can contribute more to intellectual development than the study of the classics and mathematics? Who that has put in weary hours running through a period of several years in an attempt to master the construction of the Greek and Latin, and render into intelligent

English the productions of the great authors who have immortalized these tongues, but knows the value of such pursuit? Mental development and discipline are two of the great ends attained by the pursuit of the college course. As physical activity of the proper sort develops physical strength, so also does mental activity of the right sort develop mental strength.

It is not the province of the school to create intellectuality, but it is its province to so direct intellectual activities that latent intellectual forces shall become potent. There has been practical agreement between prominent educators for many years, that the college course is well calculated to produce this development. To this end the curriculum is established. It is agreed among those who have carefully considered the question of physical development, that there are certain classes of activity which are better calculated to give general development than any other activities which might be chosen. Most physical activities produce development, but certain activities are better calculated to accomplish this end than others. It is probable that there are also certain intellectual activities which are better calculated to produce intellectual development than any other intellectual activities. Men whose lives have been given to educational pursuits have determined upon the character of the investigations which are best adapted to give mental development. The accepted college course is the result of their choice. They who have carefully pursued this course of study bear testimony to its efficiency in accomplishing the purpose named. They have been conscious of the development which they have sought.

But it is one thing to possess power, and it is another to be able to utilize it. Discipline in the use of intellectual strength is almost as essential as the possession of strength. For untold ages the electric force flashed through the heavens and visited the habitations of men. Men saw evidences of its power, but how to utilize that power none knew. Much intellectual power has been wasted, because proper discipline has not made possible its intelligent utilization. Discipline makes possible that concentration of thought which is so essential to the accomplishment of some of the greatest intellectual results. There are minds of gigantic strength which accomplish but little, because their mental energies can not be

brought to continuous application to one great purpose. When even modest intellectual strength is at the command of its possessor so that it can be utilized to carry out his will, marvelous results may be realized. Often in life it happens that the individual of great strength is far surpassed by one far his inferior, because the limited ability of the one can be brought to a continuous effort to accomplish its lord's will, while the strength of the other flits from this to that as a bird hops from bough to bough. The one has a disciplined mind, the other an undisciplined mind.

It is legitimate to inquire if the college course has produced these results. A multitude of men and women who have pursued the college course give affirmative answer to the question. They are conscious of increased power and better discipline. But they are not the only ones who bear testimony to the value of a college education for the realization of their ends. A larger multitude than they, from the ranks of those who have never enjoyed the privileges of a college training, bear testimony to the same result. They have seen in numberless instances young men and young women who have not had college privileges outstripped in the race of life by their former companions who had enjoyed these privileges.

A business man, who was manager of an extensive manufacturing industry, was showing a friend through his establishment. As they entered a room where a large number of men were employed, the visitor asked, "What salaries do these men receive?" The manager answered: "We expect to pay them according to their actual value to the firm. The man nearest us we pay six hundred dollars per year; the one at the far left receives one thousand; the one on the extreme right is paid fifteen hundred; the man directly in front of us at the far side of the room receives two thousand per year, while that man in the far corner of the room is paid five thousand per year, and he is the cheapest man in our employ." The visitor then asked, "Can you tell what contributes chiefly to the greater value possessed by some of these men?" The manager answered: "It is in large measure the result of better mental power, and next to this, of right moral perception. These men, who are commanding the highest prices with us, came to us with well-trained minds. The five thousand dollar man was a graduate of both a good high school and college before he presented himself for a position. He com-

menced with us at the bottom on a salary of five hundred dollars per year; but his comprehensive grasp of situations and masterful manner of meeting difficult conditions have naturally taken him to his present position. We pay his salary with pleasure, because he earns every dollar of it." This manager was correct in his view of the situation. It was a difference in intellectual capabilities, and this capability was, in quite a large measure, the product of such courses of study as are calculated to develop and discipline the mind. Each year thousands of students from our various educational institutions go out during their summer vacation to canvass for books and other articles of merchandise. They go at the earnest solicitation of representatives of large business interests, who do not hesitate to say that their best results are realized through student employees.

The above expressed opinion seems to be in harmony with ascertained facts. The proportion of college graduates to men without college privileges in the voting population of our country, is one to two hundred and fifty. But more than half of all the Presidents, Vice-Presidents, and members of the Cabinet have been college graduates; two-thirds of our members of Congress; and three-fourths of the justices of the Supreme Court of our country have been college men. While in the voting population college men are in a small minority, in the highest positions in the gift of our country they are in a large majority. In other lines of activity similar results are discovered.

In 1885, Cornell University found it difficult to persuade the prominent machinists of the country to give positions to the engineers in her graduating class. But wherever one went, many followed. When the class of 1900 was ready for graduation, every man in the class was eagerly sought by different persons, and one large company wanted the entire class.

The first edition of "Who's Who in America" contains the names of 14,443 men and women who have been selected as the most notable in all departments of usefulness. Of the persons in this list over thirty years of age, 7,709 had college training, 1,627 had high school training, 1,066 had common school training, 278 were home-taught, and 24 were self-taught. In other words, the boy or girl with the common school education has



one chance in 9,000 for winning the largest success in life. A boy or girl with a high school education has about twenty-two chances in 9,000; and a college man or woman has two hundred chances. All this seems to me to indicate that the courses of study provided by our institutions of higher learning do result in intellectual development and discipline. They show more than this, that this development and discipline contribute in a very large degree to the success of the individual.

The college course comes at a very critical period in the life of the young man and young woman. It comes at a time when habits of thought and habits of conduct are being formed which are to determine in a large measure the future of the individual. Perhaps there are no other four years in the life of the youth which contribute so largely to the building of that structure which we call character, and, generally speaking, character determines destiny. In fact, in a large measure character is destiny.

The college course comes into life at a period when religious faith is determined. It is quite probable that the religious faith with which a student leaves college will be the religious faith which will dominate his life. A period which determines a person's habits of thought, habits of conduct, and his religious faith, is surely an important period.

The divisions into which our educational systems have fallen are probably quite natural. The grammar school deals with questions which the average child should be qualified to consider between the ages of six and fourteen. The high school deals with questions and undertakes work which the child at the age of fourteen, who has completed the grammar school, should be able to consider and perform. College work comes into the life between the ages of eighteen and twenty-two. All the work covered by the common or grammar school and the high school should be done in order that the work of the college may be successfully accomplished. If this preparatory work is not done in the grammar school and the high school, then it should be done in some other preparatory school. When the work of the college has been successfully accomplished, the work of special investigation may be legitimately entered upon.

Some years ago it occurred to many people that education was of too general character. It was thought that our educational



methods did not have sufficient reference to the particular work which a person was to do in life. It was thought a person's studies should have immediate reference to his particular life pursuit. If he was to be a lawyer, he should begin the study of law and kindred subjects; if he was to be a physician, then he should confine his studies to medicine; if he was to be a minister of the gospel, he should study theology. This led to an era of specialization. Each man was to become a specialist. This course of preparation was pursued in thousands of instances, to the great detriment of the individuals concerned. The results were not what had been expected. Then slowly this truth dawned upon educators and the public. You can not successfully specialize until you have first learned to generalize. We are now but in the beginning of this new era. The learned professions are recognizing the fact that the person who has received the development and discipline resulting from the mastery of the college course is sure to be far better qualified for specialization than the individual without this preparation. As a result of this some of these professions demand as a prerequisite for entrance upon their special course of study a bachelor's degree. This demand is made not for the degree's sake, but because of the possession of that for which the degree is supposed to stand. Thoroughness of preparation makes possible successful specialization.

Here the duty of university begins, here is its large field of usefulness. These trained men and women now become their material from which they are giving to the world most excellent finished product.

Our conceptions of individual application are broader than they once were. No man to-day can discharge his obligation by simply being a physician, a lawyer, a business man, or a minister; each must be a citizen, a member of society, a member of a home, and each should be a member of a Church. Qualification for these domestic, social, political, and religious duties is as important as qualification for professional duties.

The grammar school, if it does its full duty, has no time for high school work; the high school, if it does its full duty, has no time for college work; the college, if it does its full duty, has no time for university work; while the university, if it is to

do its full duty, has no time for the work of the high school or college. For each there is a distinct sphere, and "each in its own sphere" should be one of the educational mottoes of our day.

Some have objected that so many years spent in school as are proposed by our present educational system takes too much time from our short life. The writer was traveling in a rural section in one of our great States, when he became for a quarter of an hour the passenger of an aged and humble man, who was carrying the mail from his railway station to the little hamlet in which he lived. Upon learning that he was an old resident of that section, I remarked, "I suppose you have seen many changes in this section?" "Yes," the old man replied, "I have seen some get rich, and others get poor; some succeed, and others fail. Just over the hill there, there lives a man who came in here poor. He is now rich. I called there one morning after eight o'clock, and when I inquired for him, his wife said that he was not up yet. I asked, 'Is he sick?' 'No,' she replied, 'he seldom gets up earlier than this.' I then said, 'I can not understand how your husband so far outstrips any of his neighbors if he lies abed so late.' Then I added: 'I see! He sleeps so long that when he does get up his eyes are so much wider open than those of his neighbors' eyes, that he sees more than they.'" The old man's remark illustrates the point which I would make. The man who has spent several years in preparation for his part in life's drama succeeds better than his neighbor, because his eyes are wider open. He sees more things than his neighbor sees, and sees them more clearly, and here is the greatest value of education. The man who has it, has a broader life than the one without it. All worthy things mean more to him. In the world of thought he sees gems where without this intellectual possession he would see but worthless stones; and he not only sees more, but he is more. He is a broader man, and if he has studied to the highest purpose, he is a better man. Not only have his capabilities increased, but he also has increased. This betterment is not a transient thing; it will endure as long as he shall endure. This preparation is not for threescore years and ten, but for eternity.

## Upward Still and Onward.\*

REV. VICTOR W. DIPPEL, D. D.

*"Speak unto the children of Israel, that they go forward."*—Exod. 14: 15.

SUMMER has again raised her golden head above the seasons, and this day you and I stand in the first glow of her promise. As in times past, so to-day we stand at the happy terminus of school days. For one more week, glad greetings, gracious good-byes, and then a chapter in our lives has been told. These days are very real to us just now; the words and happenings of this week must, we think, make a lasting impression upon us. I hope they may; for you will find as the years roll by that you will sigh with Charles Lamb for "the old familiar faces," and with him lament, "All, all are gone."

This morning we stop for a moment on the threshold of this new life, into which you are entering. Once more we enter the sanctuary, once more we kneel in silence before God, once more we retreat from the noise of the schoolroom, only to clear a little space where yesterday may salute to-morrow, and to-morrow bid adieu to yesterday. And then out into the world of this week—unreal, fantastic with its glimmer of foot-lights and glamour of applause—and then, life begins in earnest. "Gather ye rosebuds while ye may."

The text takes us back to the early period of Israel's history. They, too, were at life's beginning. For them Egypt was the schoolroom; and there they learned their first lessons. They must now learn others more difficult and more important. The Red Sea and the wilderness lay between them and their coveted goal. They must needs learn that success is not won by shirking, but by meeting and conquering difficulties.

The Israelites had to learn this. Back of them came Pharaoh; before them lay the Red Sea; back of them bondage,

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\* Preached to Lebanon (Pa.) High School Graduates.

slavery, dismal nights, and weary days, and hopeless existence; before them a seemingly impassable expanse of water. To turn back was to revert to the condition of abject and eternal servitude; to go forward meant certain death. Behind them stood the demon to crush their spirits; before them the demon to swallow up their lives. "Which way?" The cry rang out. At that perilous moment the figure of a great man shone forth. Not in the glare of the garish day, but in the silences of agonizing prayer, away from the crowd, Moses was lifting his hands in prayer to the Eternal Power above. With mute appeals for help and wisdom, he sought counsel from Him who alone could give it. Then came a revelation. "Speak unto the children of Israel that they go forward."

To-day, as of old, the message to you, young men and young ladies, is "Go forward." Before you stands life, with its threatening, adamant walls; behind you a childhood of ignorance and bliss. Before you loom up mountain high the weighty responsibilities of the future; behind you a happy childhood, weak and thoughtless. Before you the Red Sea of trouble, of tears, of worry, of failure, perhaps; behind you the Egypt of unlettered barbarism, of ignorance and low aims. Life challenges you to come out into the fray and play a man's part; youth urges a thousand pleas for rest and indifference.

To you, therefore, the first message of the ancient Hebrew seer and sage is, "Never stop, never falter, fight manfully onward." "Keep moving" is the vulgar parlance in which this thought is bandied about. Never stop. When life stops, death enters. When the blood refuses to circulate, then breath flies away and we crumble to dust. When nature fails to drink in earth's nutriment, she dies and turns to a desert, drear and useless. When men stop, they die; when they move, they live. No virtue comes; we go to virtue. No talent develops itself; we develop it. No greatness grows spontaneously, but comes only to him who wrings from life those powers that go to make great men.

You will be attacked by demons enough in life. Let me warn you at its outset of some you must meet. The first is lassitude. As the spring and summer days fall upon you, sloth will come and bid you put off a little longer the choice of a life's career, or

the first trial of a life's work. Work may wait; life is long; and "he who fights and runs away, lives to fight another day." Do not believe it. Never was life fraught with such golden opportunities, high hopes, noble endeavor. Before sloth or failure has dulled the appetite, strike your first blow, and strike hard. Precious moments, these, when your first real work is to be done.

Again, there is the demon of low aim. Set your aim high. Israel would conquer Canaan. It took them forty years simply to get ready for the conquest; but when they were ready, they conquered. Set your aim high. "Hitch your chariot to the stars." Measure yourselves by earth's greatest sons and daughters, not by her lowest. Let this event be but a milestone in your progress. Diplomas mean much or little. If you expect yours to place you in the world, you will be rudely awakened. But if you will look on it simply as a record of work done, and an earnest of what you may reasonably be expected to do, then it will be your trusty friend.

And yet again, another demon to test you in life's fierce battle is despondency. Soon you will enter the life of the world under different conditions. The active participation in events as teachers, ministers, lawyers, business men and women is to be your privilege. No matter where you are, or what you do, one demon will find you out—despondency. You will be slighted, criticised, disappointed, betrayed; then comes despondency. You will begin to distrust yourself; you will look with suspicion on other men. The world will look "weary, stale, flat, and unprofitable." You may cry with Macbeth,

Life's but a walking shadow, a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more. It is a tale,  
Told by an idiot, full of sound and fury,  
Signifying nothing.

Do not believe it. The very darkness of your despondency should tell you that there is light somewhere for you. Night is but the prophet of the day; misery and hopelessness the dawning of a better morrow. Strangle the demon when first he approaches you. Let not your life go out in darksome night,



when it might have gone out and up in effulgent day. Let not your cheeks be tinted with the somber hues of evening, when rosy-fingered Aurora might paint them gloriously.

"Go." This was the word received by the Israelites. But where? Out into the deep, into the Red Sea. What of the mighty waters? They are to be conquered; therefore "go." Go where your hearts and minds lead you. Move on in the pathway marked out for you by your endowments, your teachers, and your schooling.

The second commandment given the ancient people of promise is, "Go forward." But a moment ago it was said that resting was dying. We might well keep moving on, however, and land finally in the slough of failure and despair. Your teachers have told you whither way success lies. They have trained you as best they could, have instilled into your minds those principles of greatness and goodness wherein men and women before you have found prosperity and happiness. It is important that you go forward in the way they have pointed out.

Some will tell you that it makes little difference which way you take, so long as you move. The smugness of the phrase makes it doubly dangerous. Direction does count in life. If it be toward littleness and meanness, it will mar and disgrace you; but if it be toward light, and liberty, and truth, there will come the consciousness of growing power.

Emerson has somewhere said that the better is ever before us. When we have realized the good we once knew, the better beckons us onward and upward. You have reached the goal of years; you are victors of all their failures and struggles. To-morrow will bring you new duties and new occasions for service and growth. Will you shirk them because they are more difficult than those you have solved? Or will you bring the same amount of vim and perseverance to bear on them you have showed in the past four years? It is eternally true, "*gutta cavat lapidem non vi sed saepe cadendo.*"

One guide I would give you on your way. It is the same God who safely conducted the Israelites into their promised land. Without God, they might well have perished in their quixotic adventure; with God all things were possible. Out in the busy



stream of life, men and women need to know that if they will, they may have behind them the forces of the Universal Conqueror. The sweet contentment that arises from the fact that the Infinite stands at the command of the finite, that God will help men, lends to life a zest and an earnestness, mingled with hope and joy, such as nothing may counteract, and nothing else supply. The God whose love is never-failing, whose Fatherhood will reach you when the arm of the earthly parent stands powerless and infirm, who sent His Son to bear you over life's weaknesses and defeats—He is a safe Guide and Teacher.

I congratulate you on your present success. I welcome you into the ranks of those whose highest ideal is right living with men and God. The world needs your enthusiasm and help. It has a place for you. It asks you to come with noble purposes, with brains and pluck, with a life consecrated to the service of man. It is your privilege to help overcome evils, to infuse into men and women new life and love, to raise those who have fallen, make hopeful the dejected, renew those whose spirits have become wan and worn in the fray, to make life bright and cheerful and happy for the thousands away from the standards of right living and bring them nearer the throne of God.

New occasions teach new duties ;  
Time makes ancient good uncouth ;  
We must upward still and onward,  
Who would keep abreast of truth.  
Lo ! before us gleam her camp-fires !  
We ourselves must pilgrims be,  
Launch our Mayflower, and steer boldy  
Through the desperate winter sea,  
Nor attempt the Future's portal  
With the Past's blood-rusted key.

# The Price of a Soul.\*

HON. W. J. BRYAN.

THE interrogatory has ever been recognized by orators as a forcible method of presenting an argument, and illustrations of it can be found in nearly all the great speeches of the world. Christ, whose utterances are not surpassed in clearness and in power, used the interrogatory with telling effect, and He used it in the presentation of the greatest subject that can engage the attention of a human being. I offer no apology for bringing before a graduating class the startling question in which the Master focuses attention upon a tremendous theme, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Think not that the question is an unimportant one, or that Christ was dealing with a sentimental subject. Some have sought to brush aside the teachings of the Man of Galilee as visionary, but no other philosophy is so practical as His; no other code of morals so harmonizes with human experience, or so completely diagrams a noble life. Christ never spoke thoughtlessly; He never dealt with trifles, or with things insignificant. His words are full of meaning, and to those who, having completed their preparation, are about to enter upon the serious work of life no more weighty thought, no more searching question, could be presented than this which deals with the soul.

In choosing this theme I am not invading the domain of the minister of the gospel. It is a mistake to suppose that this is merely a Sabbath day subject. Every day the individual has an opportunity—aye, is called upon—to place a price upon the soul, for he is every day tempted to barter it away for something which, for the moment, may seem more desirable. In fact, character is formed by resistance to these temptations; the character is good just in proportion as the interests of the soul are preferred to that which is offered in exchange for it. The soul shrivels when it is treated as merchandise.

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\* Address delivered at the Commencement exercises of the Pierce School, Philadelphia, Pa., December 23, 1908

Let me briefly enumerate some of the ways in which this temptation approaches us. You will find that more of your temptations will come from a desire to get rich quick than from any other source.

How much wealth can one rightfully acquire? As much, be that amount great or small, as measures the service which he renders to society. If one is limited to less than that, he feels that he has been wronged; if he consciously acquires more than that, he can not escape the conviction that he has defrauded some one, and it destroys one's self-respect to continue in conscious wrong-doing.

How much wealth should one desire? Only so much as he can wisely use. We need food and clothing and shelter, but there is a limit to each. We must have the food necessary to strengthen the body for its work, but we can not go much beyond this limit without injury to ourselves. We need clothing, but our needs in this respect are moderate, and one has but a poor conception of the value of time if he employs it all in changing his raiment. We need shelter, but here, too, we can not greatly exceed our needs without multiplying our cares. We need education, and yet education is a means to an end, and in pursuing it we must be mindful of the fact that education is not to be used like an ornament, to gratify one's vanity, but to increase one's capacity for service. Money can be spent in traveling, and yet traveling can be overdone; unless it results in a benefit that can be communicated to others, it may cost more than it is worth. One may acquire money in order to give it to some cause or institution that deserves support, but it is often better to give one's self than give any amount of money.

Man is a social being. He needs the companionship of others, and money may enable him to meet legitimate social demands, but there is nothing more empty than a life devoted entirely to social enjoyment; no investment yields a smaller dividend in happiness than years wholly consumed in gratifying a social ambition.

Let money be your servant rather than your master. Some are stronger than others and can carry a heavier load; some can possess more money than others and yet remain the owners of their money; others with less money may allow themselves to become subservient to the dollar. No one can afford to acquire enough

money, even though he acquires it honestly, to change this relation between the money and the man. The love of money is still the "root of all evil," and the man who is dominated by this passion is not only useless to society, but is in the end contemptible and miserable. In the Parable of the Sower we learn that even nineteen hundred years ago "the cares of this world and the deceitfulness of riches" choked the truth. The indictment stands to-day, and every generation presents many visible evidences of this cruel fact.

Love of money has a multitude of ways in which it works the demoralization of those whom it rules. It manifests itself in every occupation and profession—alas! even the calling furnishes no sure protection against it. Let me illustrate what I mean by referring to some of the more important spheres of activity.

Take the occupation in which I am engaged, journalism. It presents a great field—a growing field; in fact, there are few fields so large. The journalist is both a news gatherer and a molder of thought. He informs his readers as to what is going on, and he points out the relation between cause and effect—interprets current history. Public opinion is the controlling force in a republic, and the newspaper gives to the journalist, beyond every one else, the opportunity to affect public opinion. Others reach his readers through the courtesy of the newspaper, but the owner of the paper has full access to his own columns, and does not fear the blue pencil. The journalist occupies the position of a watchman upon a tower. He is often able to see dangers which are not observed by the general public, and because he can see these dangers he is in a position of greater responsibility. Is he discharging the duty which superior opportunity imposes upon him? I might mention a number of temptations which come to the journalist, but I shall content myself with a few. First, there is the temptation to conceal the name of the real owner of the paper. The proprietor of a paper should be known, but his identity is not always disclosed. The corporate entity which plays so large a part in the business world has entered the newspaper field. The names of the stockholders are not published, and we do not always know what individuality directs the paper's policy. Year by year the disclosures are bringing to light the fact that the predatory

interests are using the newspapers and even the magazines for the defense of commercial iniquity and for the purpose of attacking those who lift their voices against favoritism and privilege. A financial magnate interested in the exploitation of the public secures control of a paper; he employs business managers, managing editors, and a reportorial staff. He does not act openly or in the daylight, but through a group of employees, who are the visible, but not the real directors. The reporters are instructed to bring in the kind of news which will advance the enterprises owned by the man who stands back of the paper, and if the news brought in is not entirely satisfactory, it is doctored in the office. The columns of the paper are filled with matter, written, not for the purpose of presenting facts as they exist, but for the purpose of distorting facts and misleading the public. The editorial writers, whose names are generally unknown to the public, are told what to say, and what subjects to avoid. They are instructed to extol the merits of those who are subservient to the interests represented by the paper, and to misrepresent and traduce those who dare to criticise or oppose the plans of those who hide behind the paper. Such journalists are members of a kind of "Blackhand Society;" they are the assassins, hiding in ambush and striking in the dark; and the worst of it is that the readers have no way of knowing when a change takes place in the ownership of such a paper. Editorial poison, like other poisons, can be administered more successfully if the victim is in ignorance as to who administers it.

There are degrees of culpability, and some are disposed to hold an editorial writer guiltless even when they visit condemnation upon the secret director of the paper's policy. I present to you a different—and I believe higher—ideal of journalism. If we are going to make any progress in morals we must abandon the idea that morals are defined by the statutes; we must recognize that there is a wide margin between that which the law prohibits and that which an enlightened conscience can approve. We do not legislate against the man who uses the printed page for the purpose of deception, but, viewed from the standpoint of morals, the man who, whether voluntarily or under instructions, writes what he knows to be untrue or purposely misleads his readers as to the character of a proposition upon which they have to act, is as guilty



of wrong-doing as the man who assists in any other swindling transaction.

The journalist who would fully perform his duty must be not only incorruptible, but ever alert, for those who are trying to misuse the newspapers are able to deceive "the very elect." Whenever any movement is on foot for the securing of legislation desired by the predatory interests, or when restraining legislation is threatened, news bureaus are established at Washington, and these news bureaus furnish to such papers as will use them, free reports, daily or weekly as the case may be, from the National Capital—reports which purport to give general news, but which in fact contain arguments in support of the schemes which the bureaus are organized to advance. This ingenious method of misleading the public is only a part of the general plan which favor-holding and favor-seeking corporations pursue.

Demosthenes declared that the man who refuses a bribe conquers the man who offers it. According to this, the journalist who resists the many temptations which come to him to surrender his ideals has the consciousness of winning a moral victory as well as the satisfaction of knowing that he is rendering a real service to his fellows.

The profession for which I was trained—the law—presents another line of temptations. The court room is a souls' market where many barter away their ideals in the hope of winning wealth or fame. Lawyers sometimes boast of the number of men whose acquittal they have secured when they knew them to be guilty, and of advantages won which they knew their clients did not deserve. I do not understand how a lawyer can so boast, for he is an officer of the court and, as such, is sworn to assist in the administration of justice. When a lawyer has helped his client to obtain all that his client is entitled to, he has done his full duty as a lawyer, and if he goes beyond this, he goes at his own peril. Show me a lawyer who has spent a lifetime trying to obscure the line between right and wrong, trying to prove that to be just which he knew to be unjust, and I will show you a man who has grown weaker in character year by year, and whose advice, at last, will be of no value to his clients, for he will have lost the power to discern between right and wrong. Show me, on the other hand,



a lawyer who has spent a lifetime in the search for truth, determined to follow where it leads, and I will show you a man who has grown stronger in character day by day and whose advice constantly becomes more valuable to his client, because the power to discern the truth increases with the honest search for it.

Not only in the court room, but in the consultation chamber the lawyer sometimes yields to the temptation to turn his talents to a sordid use. The schemes of spoliation that defy the officers of the law are, for the most part, inaugurated and directed by legal minds. President Roosevelt, speaking at Harvard a few years ago, complained that the graduates of that great university frequently furnished the brains for conspiracies against the public welfare. I was speaking on this very subject in one of the great cities of the country some months ago, and at the close of the address a judge commended my criticism and declared that most of the lawyers practicing in his court were constantly selling their souls. The lawyer's position is scarcely less responsible than the position of the journalist, and if the journalists and lawyers of the country could be brought to abstain from the practices by which the general public is overreached, it would be an easy matter to secure the remedial legislation necessary to protect the producing masses from the constant spoliation to which they are now subjected by the privileged classes.

Most of you, I presume, will engage in what is known as business, although I confess that I have no sympathy with the narrow definition which is often given to the word business. Every person who contributes by brain or muscle to the nation's wealth and greatness is engaged in business and is a necessary factor in the world's progress.

Commerce is an increasing factor in the business world. It includes both exchange and transportation, and stands next in importance to production. Production comes first, but production could only be carried on on a limited scale without the exchange of merchandise. To desire to gain an honorable distinction in this department of labor is a worthy ambition. He who improves the instruments of trade or brings purchaser and consumer nearer together, and thus facilitates exchange, may count himself a real benefactor. But even here there are temptations to be avoided.

Let me suggest three. First, speculation. I do not mean to say that the element of chance can be entirely eliminated from any kind of business. The farmer takes his chances upon the seasons; the merchant takes his chances upon the market; the railroad owner takes his chances upon both the season and the market; and we all takes our chances upon sickness and death. Uncertainty enters into every human calculation, but a distinction can be drawn between those uncertainties which are unavoidable, and those uncertainties which are of the very essence of the transaction. There is a legitimate work for the stock exchange and for the chamber of commerce, but there is an illegitimate and vicious speculation on the stock exchange and the produce market which has lured many business men to their fall. The ordinary methods of accumulation are necessarily slow when competition is left free to regulate profits, while the gambler is spurred on by the hope of quickly realizing a large profit upon a small investment. It is not strange that many are charmed by the siren song of the stock ticker, but it means ruin, and to the extent that a man yields to the temptation his morals are weakened. There is but one sure measure of rewards, viz., that which compensates each in proportion as he serves society. The securing of something for nothing by a lucky turn of a card or by a sudden change in the market paralyzes one's purpose, and in time renders him unfit for patient and persistent effort. I might emphasize the fact that gambling in stocks and farm products often leads to embezzlement, larceny, and suicide, for these are the fruits of speculation when it becomes a disease. But I prefer to put my argument against gambling upon the broader ground that it is, in all cases, a demoralizing influence, whether the gambler wins or loses.

I might dwell upon the evil effects of speculation upon innocent parties whose property is juggled up or juggled down by the manipulators of the market, but I am addressing myself not to the innocent outsider, but to those who may be tempted by the profits promised to the inside ring. I would suggest, however, that those who by cornering the market suspend the law of supply and demand, add crime to vice and defraud those who are induced to invest in a "chance" which has no actual existence.

Monopoly is the second commercial temptation. Monopolies

have been attempted ever since trading began, and they are more common to-day than ever before, because more money can be made out of them. Many well-meaning business men permit themselves to be drawn into practices which are not only indefensible in the realm of conscience, but which violates the statutes. The officers of the law are constantly engaged in an effort to prevent the monopolizing of trade.

It is strange that any one should attempt to defend a private monopoly, for its plan and operation can be easily understood by any one who knows either human nature or history. No judge would be permitted to preside in his own case; no juror would be allowed to serve in a suit to which he was a party, and yet the head of a monopoly arbitrarily decides every day questions where his interests are on one side and public interests on the other. Can he be trusted to decide impartially and to exact only a reasonable profit? It is absurd to expect him to do justice to those with whom he deals. The student of history knows that the monopolist has always been an outlaw. Three centuries ago, under Queen Elizabeth, the House of Commons protested against the monopolies which she had authorized, and I found, when in the Holy Land, that a very complete monopoly existed there some seventeen hundred years ago. Josephus tells how John of Gishala secured a monopoly in olive oil and charged ten times as much for the oil as he paid for it. For the benefit of those who think that all monopolies are traceable to the rebate, I venture to suggest that the oil trust of Palestine was successfully operated before railroads existed. But even though John had nothing better than a fast freight line of donkeys and distributed the oil in goat skins, he showed as correct an understanding of the possibilities of monopoly as any trust magnate has to-day, and I have wondered whether our John secured his idea of an oil trust from John of Gishala.

We need laws making the private monopoly impossible, but we must have back of these laws a moral sentiment which will condemn the club wielded by the monopolists, as moral sentiment now condemns the highwayman's bludgeon.

The third temptation to which the commercial man is subjected is the corruption of politics. Just in proportion as a corporation secures a monopoly of the business in which it is engaged, in that

proportion the necessity for government regulation increases, and I may add, the difficulty of securing regulation increases in proportion to the necessity for it. Municipal corruption has become a byword, and the lobbyist has made his evil presence felt at the National and State capitals. Bribery is becoming a fine art, and neither the voter nor his representative is spared. The one lesson that must be taught is that the man who gives a bribe is as wicked as the man who accepts it—I am not sure but that he is more wicked, for the necessities of the man who accepts the bribe—if need can palliate such an offense—are usually greater than those of the man who offers it. I appeal to you to assist, in every possible way, in the creation of a public sentiment which will ostracise the business man who purchases legislation with the profits derived from privileges already secured, or who advances corruption money in anticipation of the profits which governmental favors promise.

In the counting room as well as in the editor's library and in the lawyer's office one hears the heart-searching question, "What shall it profit a man if he shall gain the whole world and lose his own soul?"—and happiness, honor, and usefulness—all hang upon the answer.

As we have met to-night under the auspices of an institution of learning, I would not be forgiven if I failed to apply my theme to the work of the instructor. The purpose of education is not merely to develop the mind; it is to prepare men and women for society's work and for citizenship. The ideals of the teacher, therefore, are of the first importance. The pupil is apt to be as much influenced by what his teacher is as by what the teacher says or does. The measure of a school can not be gathered from an inspection of the examination papers; the conception of life which the graduate carries away must be counted in estimating the benefits conferred. The pecuniary rewards of the teacher are usually small when compared with the rewards of business. This may be due in part to our failure to properly appreciate the work which the teacher does, but it may be partially accounted for by the fact that the teacher derives from his work a satisfaction greater than that obtained from most other employments.

The teacher comes into contact with the life of the student and, as our greatest joy is derived from the consciousness of having

benefited others, the teacher rightly counts as a part of his compensation the continuing pleasure to be found in the knowledge that he is projecting his influence through future generations. The heart plays as large a part as the head in the teacher's work, because the heart is an important factor in one's own life and in the shaping of the destiny of the race. I fear the plutocracy of wealth; I respect the aristocracy of learning; but I thank God for the democracy of the heart. It is upon the heart-level that we meet; it is by the characteristics of the heart that we best know and best remember each other. Astronomers tell us the distance of each star from the earth, but no mathematician can calculate the influence which a noble teacher may exert upon posterity. And yet even the teacher may fall from his high estate, and, forgetting his immeasurable responsibility, yield to the temptation to estimate his work by its pecuniary reward. I am glad to believe that this institution sets before its instructors a standard in which service is the measure of greatness. I am sure that the distinguished man who founded this institution, gave his name to it, and who for so many years guided its destiny, left an example of a high conception of a teacher's responsibility.

Let me turn for a moment from the profession and the occupation to the calling. I am sure I shall not be accused of departing from the truth when I say that even those who minister to our spiritual wants and, as our religious leaders, help to fix our standards of morality, sometimes prove unfaithful to their trust. They are human, and the frailties of man obscure the light which shines from within, even when that light is a reflection from the throne of God. We need more Elijahs in the pulpit to-day—more men who will dare to upbraid an Ahab and defy a Jezebel. It is possible, aye, probable, that even now, as of old, persecution would follow such boldness of speech, but he who consecrates himself to religion must smite evil wherever he finds it, although in smiting it he may risk his salary and his social position. It is easy enough to denounce the petty thief and the back-alley gambler; it is easy enough to condemn the friendless rogue and the penniless wrong-doer, but what about the rich tax-dodger, the big law-breaker and the corrupter of government? The soul that is warmed by divine fire will be satisfied with nothing less than the complete perform-



ance of duty; it must cry aloud and spare not, to the end that the creed of the Christ may be exemplified in the life of the nation.

Not only does the soul question present itself to individuals, but it presents itself to groups of individuals as well.

Let us consider the party. A political party can not be greater than its ideal; in fact, it is good in proportion as its ideal is worthy, and its place in history is determined by its adherence to a high purpose. The party is made for its members, not the members for the party; and a party is useful, therefore, only as it is a means through which one may protect his rights, guard his interests, and promote the public welfare. The best service that a man can render his party is to raise its ideals. He basely betrays his party's hopes and is recreant to his duty to his party associates who seeks to barter away a noble party purpose for temporary advantages or for the spoils of office. It would be a reflection upon the intelligence and patriotism of the people to assert, or even to assume, that lasting benefit could be secured for a party by the lowering of its standards. He serves his party most loyally who serves his country most faithfully; it is a fatal error to suppose that a party can be permanently benefited by a betrayal of the nation's interests.

The patriot must desire the triumph of that which is right above the triumph of that which he may think to be right if he is, in fact, mistaken; and so the partisan, if he be an intelligent partisan, must be prepared to rejoice in his party's defeat if by that defeat his country is the gainer. This is not an unselfish doctrine, for if my opponent can frame for me and for my children a better government than I can, he is not my enemy but my friend.

The activities of politics center about the election of candidates to office, and the official under our system represents both the party to which he belongs and the whole body of his constituency. He has two temptations to withstand—first, the temptation to substitute his own judgment for the judgment of his constituents; and second, the temptation to put his pecuniary interests above the interests of those for whom he acts. According to the aristocratic idea, the representative thinks for his constituents; according to the democratic idea, the representative thinks with his constituents. A representative has no right to defeat the wishes of those who elect him, if he knows their wishes.



But a representative is not liable knowingly to misrepresent his constituents unless he has pecuniary interests adverse to theirs. This is the temptation to be resisted—this is the sin to be avoided. The official who uses his position to secure a pecuniary advantage at the expense of those for whom he acts is an embezzler of power—and an embezzler of power is as guilty of moral turpitude as the embezzler of money. There is no better motto for the public official than that given by Solomon: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." And there is no better rule for the public official to follow than this—to do nothing that he would not be willing to have printed in the morning paper next day.

One who exercises authority conferred upon him by the suffrages of his fellows ought to be fortified in his integrity by the consciousness of the fact that a betrayal of his trust is hurtful to the party which honors him and unjust to the people whom he serves, as well as injurious to himself. Nothing that he can gain, not even the whole world, can compensate him for the loss that he suffers in the surrender of a high ideal of public duty.

Permit me, in conclusion, to say that the nation, as well as the individual and the party, must be measured by its purpose, its ideals, and its service. "Let him who would be chiefest among you, be the servant of all," was intended for nations as well as for citizens. Our Nation is the greatest in the world, and the greatest of all time, because it has rendered a larger service than any other nation is rendering or has rendered. It is giving the world ideals in education, in social life, in government, and in religion. It is the teacher of nations, it is the world's torch-bearer. Here the people are more free than elsewhere to "try all things and hold fast that which is good;" "to know the truth" and to find freedom in that knowledge. No material considerations should blind us to our Nation's mission, or turn us aside from the accomplishment of the great work which has been reserved for us. Our fields bring forth abundantly and the products of our farms furnish food for many in the Old World. Our mills and looms supply an increasing export, but these are not our greatest asset. Our most fertile soil is to be found in the minds and the hearts of our people, and our most important manufacturing plants are not our factories, with their

smoking chimneys, but our schools, our colleges, and our churches, which take in a priceless raw material and turn out the most valuable finished product that the world has known.

We enjoy by inheritance, or by choice, the blessings of American citizenship; let us not be unmindful of the obligations which these blessings impose. Let us not become so occupied in the struggle for wealth or in the contest for honors as to repudiate the debt that we owe to those who have gone before us and to those who bear with us the responsibilities that rest upon the present generation. Society has claims upon us; our country makes demands upon our time, our thought, and our purpose. The words of Georgia's great statesman, Senator Hill, ought to find a place in every schoolroom: "Who saves his country, saves himself, and all things saved do bless him; who lets his country die, lets all things die, dies himself ignoble, and all things dying curse him."

Our government, conceived in liberty and purchased with blood, can be preserved only by constant vigilance. May we guard it as our children's richest legacy; for, "What shall it profit our Nation if it shall gain the whole world and lose the spirit that prizes liberty as the heritage of all men in all lands everywhere?"

## Grumbling Street and Thanksgiving Street.

REV. CHRISTIAN STAEBLER.

*It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High. Psalm 92:1.*

IN a love-feast in Yorkshire, England, a gentleman arose and related his experience. He drew a long and woeful strain of the difficulties and hardships with which he had to contend in working out his soul's salvation. When he resumed his seat another gentleman arose and said: "I observe that the brother who preceded me lives on Grumbling Street. I used to live there too, but I never was a healthy nor a happy man as long as I lived there. I heard no music, saw nothing but gloom; but then I just flitted across to Thanksgiving Street, and since then I am a happy man; everything is cheerful and sunny around me. I would advise my brother to 'flit' across to Thanksgiving Street. There is plenty of room here, and I would be pleased to have him as a neighbor, and he would certainly be delighted with the change."

What a true picture of the state of things in the City of Man-kind! Grumbling Street is densely populated, and Thanksgiving Street is but sparsely populated. We are a race of grumblers. Everybody seems to have been in a grumbling mood at some time or other, and thousands make it the business of their daily life. Farmers grumble about crops and prices, laborers about long hours and small wages, churches about their ministers, and ministers about their parishes and salaries. Grumbling or complaining is the order, or rather the disorder, of the day, and thanksgiving is so seldom heard, so easily forgotten, that we need proclamations from the authorities of heaven and earth to remind us of this duty.

It does not pay to live on Grumbling Street. It is an unprofitable business. It pays to reside on Thanksgiving Street. It is a most pleasant and profitable place to reside. Let us look for a moment at the contrast between these two streets:

*Note first the contrast between the two in the world of taste.—*

On Grumbling Street there is nothing but bitterness in the world of taste. No sweet morsel can be obtained or relished there. Everybody in that locality has a sour heart and a sour mouth, and all the sweetest dainties of life taste bitter. The grumbler transforms all the sweets of life into bitterness, and enjoys no unalloyed happiness. He feels bitter and looks bitter at everything and everybody.

On Thanksgiving Street the world of taste is full of sweetness. The sweet morsels of life's experiences, which a benign Providence imparts to us, are all delicious—'t is delight without alloy to partake of them. Even the bitter morsels which we must swallow help to sweeten life, because all things work together for good to them that love the Lord, who are the called according to His purpose. Everything is received with gratitude, and hence it creates an inward delight. None are soured within, none feel nor look bitter, all seem to enjoy the life that now is, and all are radiant with the hope of a life to come.

*Note again the contrast in the world of sight in these two streets.*—Grumbling Street has a smoky, foggy, hazy, dark, dismal, and gloomy atmosphere. The sun seems to be clad in mourning, the stars seem to weep, and all nature has a funereal appearance. Nothing looks right or bright to the grumbler. Everything appears to be wrong and to be going wrong. He finds fault with things, with men, and with God Himself. Nature, according to his view, is not constructed on a right plan. He would put the acorns on the ground and the pumpkins on the trees. He would, if he could, readjust everything. The world of mankind seems to him to be getting worse and worse. He is exceedingly pessimistic in his views. He sees only the worst side of human nature, and is of the opinion of the woman who said she never saw human nature, but from all that she has been "hearin'" about it, it must be "ugly stuff." He sees only the ugly side of human nature and human life, and gets despondent at the sight. He lives in an atmosphere of fogs and smoke and haze, and never gets true conceptions of anything.

Thanksgiving Street is clear of smoke and haze and fogs and gloom. The sun has a cheerful appearance; he is as a bridegroom rejoicing in his strength. The twinkling stars seem to be smiling, and nature is full of charms during all the seasons of the

year, and everything seems to invite us, saying, "O, taste and see how good the Lord is!" Human nature, too, has a bright side on this street; righteousness and truth look hopefully forward to an ultimate victory over wickedness and falsehood. God Himself appears altogether lovely, and His glory can not be sufficiently nor satisfactorily magnified.

*Note once more the contrast in the world of sound in these streets.*—Grumbling Street is full of sighs, groans, lamentations, wailings, and discords. Its songs are all Jeremiads, its music funeral marches. Delightful sounds are not heard there. Nature itself seems to be discordant, and to groan with the groaning, lamenting crowds on this thoroughfare.

On Thanksgiving Street everything is musical. All the residents are singers, "who feel like singing all the time," and who wish they had a thousand tongues to sing their Maker's praise. Nature is jubilant, and every house resounds with praise. The residents of this street seem even to catch the music of the spheres, and to be transported in hope to the realms where the songs of Moses and the Lamb are sung with a volume like the rushing of mighty waters.

What a grand contrast between these two streets! The one is a synonym for bitterness, gloom, and sorrow; the other for sweetness, brightness, and cheerfulness!

We naturally ask ourselves the question, in view of these facts, Why do people live on Grumbling Street? Why are there not more residents on Thanksgiving Street? Let us look briefly at a few of the reasons why so many occupy a home on the former street.

*Some live there because they were born there, inherited a home there, and are indifferent toward making any change in their environment.*—All are born on Grumbling Street, and thousands make it a point to stay there, not to break up old associations nor to give up their heritage; as their fathers lived and died, so do they. They eat and drink and sleep and sow and reap and grumble all the while. They live in discontentment, and consider it their duty to do so. They are loath to part with their vile nature, their corrupt inheritance, and hence they remain where they are.

*Others reside there because they think they can not better*

*their condition.*—They have been looking around a little, investigating the city of Humanity somewhat, but they find no place better than the one they occupy. They believe one can not get into a place where life is not bitter, and gloomy, and sorrowful. They look through the medium of the hazy, smoky atmosphere in which they live, and all the world looks gloomy; they try to catch melodious strains from other regions, but they are always intermingled with the groans and lamentations of their own environment. They do taste the sweet morsels sent over to them from Thanksgiving Street, but to their sour mouths everything tastes bitter, and hence they think it is of no use to move away. They settle down to discontent, gloom, bitterness, and keep finding fault with the world in which they embarked.

*Others are still on Grumbling Street because they lost their homes on Thanksgiving Street.*—Once they were happy people, but they got to be idle, they failed to seek grace, and hence they could not meet their obligations on Thanksgiving Street, and were turned out of it. Accordingly they moved over to Grumbling Street. It takes a great deal of grace to live on Thanksgiving Street, and they who do not receive grace for grace can not keep up their appearances on this street. It takes no grace to live on Grumbling Street. Any idler can grumble, any empty heart can give forth a murmuring, complaining sound. The less grace, the more grumbling; the more grace, the more thanksgiving. Grace is obtained through a living and obedient faith, and they who fail to render this must leave Thanksgiving Street and go to Grumbling Street. O, how sad to see those who once enjoyed the plenitude of grace, now famishing in the poverty of sin! These are a few reasons why Grumbling Street is so thickly populated.

Grumbling Street was never intended to be built up nor to be occupied by man. All ought to desert it. All ought to move across to Thanksgiving Street, because this is the dwelling-place designed for all rational beings. In everything we are to give thanks, for this is the will of God to usward in Christ Jesus.

*Move out of Grumbling Street if you find yourself a resident there!*—You can never be healthy nor happy there. You can never realize the true grandeur of Thanksgiving Street until you move into it and live there. You must come out of your murky sky



if you would see the clear sky. You must come out of the discords of yonder street if you would catch the melodies and jubilations of Thanksgiving Street. You must have the bitterness taken out of you before you can enjoy life's sweetness. The transition from Grumbling Street to Thanksgiving Street is a transition from darkness to light, from the kingdom of darkness into the kingdom of Christ, the beloved Son of God. This transition will effect a change within you; it will take away all bitterness, all gloom, and all discord, and bring you into a state of bliss and of jubilation!

*Settle down on Thanksgiving Street!*—Buy a permanent residence there. Abide in Christ, secure grace for grace daily, and meet all your obligations, and no foe will be able to dislodge you nor to disturb you in your delightful home. The bank of heaven is always open, the riches of God's grace are always accessible, and hence whosoever will can remain a permanent resident on Thanksgiving Street during the period of his natural life, and at the end of his earthly career obtain an abundant entrance into the City of Thanksgiving, the new Jerusalem above.

Let all who are still on Grumbling Street avail themselves at once of their privilege, and "flit" across to Thanksgiving Street.

# High Above All Nations.

## NATIONAL THANKSGIVING.

REV. A. KRECKER.

*High above all nations which He hath made, in praise, and in name, and in honor. Deuteronomy 26:19.*

By Governmental proclamation a nation is called upon to come before God with offerings of thanksgiving and praise. The theme is a blessed one. Our hearts are thrilled and inspired by it. Our hearts are filled with gratitude because God has thought of our manifold needs. He has given us seed-time and harvest. The flocks upon a thousand hills have filled themselves and fattened on the abundance of verdure. The fields of the husbandman have been laden with golden grain, which has been reaped and gathered into barns. The shouts and songs of the harvest have been heard throughout the land, for the harvest moon has been large and full.

God has given prosperity to our industries, our merchandise, and our commerce. Our national and international peace and harmony have been preserved, and we have followed our varied callings in safety—we have dwelt safely in our homes, and our possessions have been secure. We were not terrified by the pestilence which walketh in darkness, nor by the destruction which wasteth at noon-day. Our homes are ringing with the voice of mirth, of music, of song.

Our humane and charitable institutions have enjoyed another year of prosperity and have provided, as far as mortal agency can extend, the comforts of home and the blessing of treatment and care to the thousands of unfortunates in our land. Our schools, colleges, and universities have offered the advantages of all grades of instruction to the thousands who must soon take our places upon the world's stage of activities and responsibilities. Millions of

dollars have been given for the advancement of learning. In our churches the multitudes have attended and joined in worship, and the voice of praise has ascended from assembled hosts with every return of the sacred day.

Truly God has crowned the year with His goodness, and it is eminently fitting that we should come before Him with thanksgiving on this occasion. Not that we can thus atone in one day for the year of thoughtlessness and ingratitude, but that we, as people, may bring our homage to the Giver of every good and perfect gift in recognition of His goodness. For this we have abundant reason throughout the length and breadth of our fair land. Nature has poured her increase into the lap of industry. The marts of trade have yielded their return. The prairies of the West with their fattening herds, the cereals from the North, and the fruits from the South have come to us in abundance, and we have learned anew that our lot is cast in a land of plenty, and we have everything to make us a prosperous and happy people.

We are just beginning to develop the resources at our command. We mine iron in twenty-three States. We mine twenty times as much coal as in all Europe. Our oil and coal measures are apparently inexhaustible. Our country stands on a pedestal of sixty thousand square miles of solid iron and coal. We supply one-half the gold and silver output of the world. Our money is accepted everywhere, and our credit is good throughout the world. Our flag is honored and respected wherever it appears as never before. Peace reigns within our borders, and the day of diplomacy is taking the place of the day of battle. The troubled waters are calm, and the Ship of State sails gallantly over a peaceful sea.

Let us give thanks also for the zeal of the Church of God. There is a forward movement all along the line. Peace and brotherly love prevail between the various denominations. They have come to understand each other better, and are working in greater harmony than hitherto. More is being done to reach the masses and the heathen. We are living in an age of missionary enterprise such as the world has never seen, and the Church is in a better position to take the world for Christ than ever before. The cause of God will never roll backward in this country.

He has sounded forth His trumpet that shall never call retreat :  
He is sifting out the hearts of men before His judgment-seat.  
O be swift, my soul, to answer Him ; be jubilant my feet !  
Our God is marching on !

Ungrateful indeed would we be if we made no acknowledgment of these favors of High Heaven enjoyed during the year. Mercies so manifold should evoke from our hearts the sincerest gratitude, and the old doxology should be sung to-day with a grander utterance and volume than ever before, while the remotest parts of our Republic should respond with a good, old-fashioned Methodist "Amen!" As American patriots it also becomes us to recognize the hand of God in the more permanent blessings which have been conferred upon us. Benjamin Franklin, standing in the presence of the noble assembly which framed the Constitution of the Nation, said in connection with a motion which he offered, that the convention should be opened every morning with prayer. "The longer I live, the more convincing proofs do I see that God governs in the affairs of men. I firmly believe that 'Except the Lord build the house, they labor in vain that build it.'" Sacred and profane history furnish abundant proof of the truth of this assertion. It is said that on the eve of Napoleon's departure on his Russian campaign he detailed his schemes to a noble lady, with such arrogant positiveness that she tried to check him, saying, "Sire, man proposes, but God disposes." "Madam, I propose and dispose too," the emperor haughtily replied. A few months later the disastrous retreat from Moscow, and the loss of his army, his crown and his liberty vindicated the power of Him who "poureth contempt upon princes," and "doth break in pieces mighty men without number, and set others in their stead ; who putteth down one, and setteth up another," thus proving that a gracious Providence presides over the destiny of nations.

Will any deny this? Let us advert to Scripture examples. Consider the chain of events which planted the Jews in Palestine and made them the wonder of nations. When Abraham was called into covenant with God—when Joseph was sold as a slave into Egypt, and afterward made the lord and became the savior of his brethren—when Moses was rescued from the Nile and taught in all the wisdom of the Egyptians, fled to Jethro, and returned to

redeem his brethren, was not Providence preparing to build up Jerusalem? When the dust, and the waters, and the cattle, and the first-born of Egypt were cursed by the newly commissioned prophet, did not God curse Egypt? By whom was Israel led through the wilderness, miraculously provided for, and established in Canaan? When the lad David was brought from his home to fight against Goliath, when he was protected from Saul's fury, till at last he ascended the throne, was God a mere spectator? When under Cyrus, Jerusalem was rebuilt and the tribes restored, had the Lord nothing to do with these events? And had He nothing to do with those incidents of prophesied vengeance which brought on the city her ultimate doom, and made her scattered children a by-word among the nations? You may reply, the Jews were God's chosen people. We answer, under the Gospel dispensation every nation that fears God is the people of His choice.

*Turn to our own country*, and see if neither the past nor the present supplies any tokens of God's gracious interference. In the events which preceded and attended the founding of the early settlements, are there no certain indications of a Divine purpose to rear the American colonies and establish them a nation? I appeal to those who have read the history and can call to mind the wonders. Had Providence nothing to do with the American Revolution? Who provided the men and the muscle, the minds and the means, the national repulsions and the political affiliations for that period of trials, and treacheries, and tragedies? Were no ministers of Providence hovering over Braddock's field to guard the youthful hero, Washington, in whose life were garnered the interests of an unborn nation? Was that life the sport of mere fortune, of chance, through years of peril, in which the sword cut down his fellows on his right and on his left? Fancy yourself on the Fourth of July, 1776, in the venerable edifice where the charter of our freedom, framed without leave of masters, received the pledges of our Hancocks, and Jeffersons, and Harrisons—who risked and devoted life, property, and honor for its defense—was there no God there? Was there none to guard and guide at Lexington and Bunker Hill, at Saratoga and Yorktown, and during eight years of assault, pursuit, and slaughter? Was there none to control those deliberations which gave to this Nation a Constitution, which, amidst severe

conflicts of opinion, was barely adopted by the members of this colonial confederation? Let Franklin, standing among his peers and urging them to pause and implore Jehovah's blessing, answer. But in later times were there no evidences that God cared for us? Let land and sea bear testimony. Our lakes and oceans are God's speaking witnesses. Go to Tippecanoe, to New Orleans, on Lakes Erie and Champlain, on the "Constitution" and the "Wasp," through Mexico with Scott and Taylor; recall, if you choose, the memories of the Civil War—of Santiago and Manila Bay, and you will light upon the monuments of Jehovah's care for the Nation. For within our boundaries, from sea to sea, and from the ice-bound regions of the North to the "Lone Star's" fair clime, stream, forest, and prairie, and hill, and vale, record gracious deliverances from open assault and covert malice; and in many a conflict where thousands fell, how often was the battle ours because Heaven made it ours!

In view of these facts, who will deny that we, as well as Israel, have had our Moses, and our Joshua, our pillar of cloud and fire, and rod of miracles? And it well becomes us, in conformity with a custom, the annual observance of which is justly held in honor by the people, to draw near to the throne of Almighty God, offering to Him praise and gratitude for the manifold goodness which He has vouchsafed to us, and praying that His mercies and blessings may continue.

And it seems to me that if we recognize the truth stated by St. Paul, when he stood on Mars' Hill, that "God hath made of one blood all the nations of men, to dwell on the face of the earth, and hath fixed the bounds of their habitations," we must acknowledge that there is a Divine appointment in the geography of our Nation. A glance at the map of the world will show that within the zone bounded by the thirtieth and sixtieth degrees of north latitude have been the habitations of all the great nations of the earth—those who have been the most potent in giving direction to the thought of humanity, in the creation of public sentiment, and in fixing human destinies. There you find Nineveh and Babylon, great in luxury and wealth, the latter giving to the world astronomy. There you find Greece, that gave poetry, philosophy, and logic to mankind. There you find Rome, that gave law and



the science of war to the world. And there you find Palestine, which, though so small that you could place it inside of an American county, yet has given to the world three of the greatest elements of human progress—letters, under Cadmus; commerce, under the Tyrians; and Christianity, by our Lord Jesus Christ. Within the same belt of power is Italy, the native land of Michael Angelo; and Germany, that gave to the Church a Luther, and to literature a Gutenberg. There also are Austria, Spain, France, and Russia; and there is old England, great in all the elements of nationality, and in the recent advancement in whatever is beautiful in art, beneficial in science, and elevating in religion. Within those same parallels of latitude you will find our own Republic, but a sixth less in area than all the European states, republics, and kingdoms combined, and equal in extent to that of ancient Rome, when her vast dominions extended from the Euphrates in the East to the Atlantic in the West, and from the wall of Antoninus to the tents of the Moor. Its position is the most favorable in the world for national development. Its northern regions lie under the constellation of the Great Bear, while the inhabitants of its low latitudes behold in their sky the sacred sign of the Southern Cross. In connection with the great northern lakes, its unrivaled river system furnishes such facilities for internal commerce as can find no parallel on earth. From the falls of the Missouri one may sail, without a single break of navigation, to the mouth of the Mississippi, a distance of three thousand miles—as far as from London to Guinea. This vast stream is supplemented by twenty-three thousand miles of internal navigation of its affluents, penetrating the heart of the country on either side. Sailing down this great life artery of the continent, one will pass through all the varieties of climate to be found in the old world from St. Petersburg to Egyptian Thebes. No other country in the world can boast such an extent of fertile soil, such a range of climate, such a variety of products, and so many other great elements of national prosperity. Fears have been expressed that because the tendency of large empires is toward disintegration, this vast extent of territory might be a final disadvantage to us. But we, as a people, are one. The interlacing of the web of internal commerce knits together the remotest parts of the country by the ties of a common

interest. The facilities afforded by the river system have been still further developed by an extensive system of canals, to which the Panama Canal is now being added, but especially by the wonderful network of railways, which extends its meshes from the Atlantic to the Pacific, and from the St. Lawrence to the Rio Grande. Electric nerves thrill with intelligence throughout the whole country, connecting its remotest extremities with the great commercial and political *sensoria*. The fluctuations of stocks in Wall Street are daily noted in every counting house from St. Paul to New Orleans, and from Eastport to San Francisco. A change in the Cabinet at Washington is discussed the same evening in almost every town and hamlet in the Union. The telephone, the cheap postal system, the common language and literature, the free schools, and free press give a community of character to the entire people. From Pembina to Galveston the English tongue is spoken with a purity astonishing to travelers from the mother country, where the inhabitants of neighboring provinces can scarcely understand one another.

This unity assures permanency of existence, and therefore we may well believe that the vision of Daniel Webster will be gloriously realized, that there shall be "One country, one constitution, and one destiny forever," and thus we shall be "High above all nations which He hath made, in praise, in name, and in honor." Such were also *the founders of this Nation*; we have reason to be proud of them. Those kingdoms which rose to greatness in the past had an origin which was not gratifying to their pride. Unrivalled in literature, unsurpassed in the beauty of their poetry and the profundity of their philosophy, yet the Greeks sprang from cannibals. Unequaled in magnificence and wealth, the Babylonians and Ninevites came from a band of lawless countrymen. Rome, great in her martial powers as she was in her jurisprudence, was founded on the Palatine Hills by a band of freebooters. When Julius Cæsar invaded Britain, he found the inhabitants barbarians, painted and ornamented, and fierce in war. When Peter the Great laid the foundation of Russia he had no other material save a class of men scarcely elevated above the semi-barbarian. But it was not so with us. It is a grand fact in our national history that God called men of noble blood when He made the Puritans the people of His choice. In the north of England, in 1602, they entered into a solemn reli-

gious covenant to keep themselves unspotted from the world. Their God accompanied them to the Netherlands in 1610, and from thence also, when on the 21st day of July, 1620, this little band embarked at Delft Haven for the inhospitable shores of North America. The same Omnipotent hand that preserved the ark of Noah with its precious seed which was to populate the post-diluvian world, as carefully guarded the *Mayflower* as she rode on the waves of the broad Atlantic. Within the narrow confines of her cabin, one day, the men to the number of forty-one gathered round a table and signed their names to the first charter of American self-government and civil liberty. It was a simple document, but it contained in its provisions the germ and prophecy of the coming Declaration of Independence. God safely guided and brought the voyagers to these shores. Where they pitched their tents He erected His pavilion. He saved them from famine and the tomahawk. In peace He blessed them with harmony and increase. When necessary, He taught their hands to war and their fingers to fight, and covered their heads in the day of battle. He inspired their hearts with the love of holy freedom. No pillar of cloud or fire was visible to them, and yet it was there, and thus these men were enabled to settle at Plymouth Rock, and there lay the foundation broad and deep of this grandest Republic that was ever organized, and whose institutions are the glory of the whole earth. And look at *the Men of the Revolutionary Period*. No where in the history of the world did any attempt for liberty start with so much brains, so much culture, so much conscience, and so many of the elements which belong to a great and free people. We may well honor these men. They were not slaves, neither were they Socialists, Communists, nor Anarchists. They were *great men*, and they fought for a great principle, freedom for all. There had been struggles for freedom before, but they were for a local freedom. Leonidas had stood in his Thermopylæ, and fought for a local freedom. If a Tell fought against Gessler, it was for the freedom of his native canton. Cromwell had resisted his king, but the revolution which he led was a war against dynasty, and was inspired by a selfishness unworthy of a Cromwell. But the war of the Revolution in this country was not for a limited, local freedom. It was for all mankind. Our forefathers fought for this grand truth, "that

all men are created equal, and are endowed with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Noble men! They might have submitted to taxation without representation; but the great principles of human freedom, liberty and independence, were involved, and they fought for those principles and purchased with their own blood a home for themselves and their descendants. And from that day to this the down-trodden and tyrannized of all the nations of the world have looked with longing eyes to this asylum, and have fled to this free land which stretches forth her arms of welcome to the oppressed of every clime, and will throw over the meanest that seek her protection the *ægis* of her power.

Let us give thanks to God for a *beneficent form of civil government*. Government is necessary and is taught of God. The worst government is better than none, because without it society could not exist. Whether a government shall be a blessing or a curse, or both by turns, or both with mitigations, depends much upon the civil constitution—that written instrument which dictates in whom the supreme power shall rest—how much power public officers shall sway—whether they shall be elective or hereditary—whether legislative, judicial, and executive departments shall be blended or severed, and other cardinal principles. The Constitution of the United States has been pronounced the greatest masterpiece of political wisdom the world has ever known.

And now, since God has given us this grand, good country with its benign institutions—a rich legacy for us and our descendants—let us see to it that we hand it down to our children undiminished in glory, untarnished in splendor. Yea, let us do more than this. Let us make fair Columbia greater than she now is. The principles of her greatness were founded upon Plymouth Rock, broad, and deep, and firm. They are the pledge of the stability of her institutions. In her there are no signs of degeneracy or decay, of atrophy or lassitude. Not in her decrepitude, but in her early vigor, does she seem. A future glowing with auguries of hope and promise, beckons onward. Before us lies a good land and a large; a land of oil, and corn, and wine; a land flowing with milk and honey; a land of boundless wealth and fairest loveliness; a land hallowed forever by the rich libations of the heart's blood of its

martyred sons. Reverently let us mention their names; lightly let us tread upon their ashes. It is our privilege to go up and possess this land, to develop its resources, to mold its institutions, to give tone and character to its future history, and to affect for loftiest weal its destiny. The voice of our country, of the future, of our children and our children's children, and the voice of God call upon us to discharge that duty wisely and well. May we ever be found loyal, and true, and faithful to the best interests of the land we best love!

Let us adopt, in conclusion, the fine simile of our own Longfellow, as applicable to-day as when it was written; and, regarding the Union as a fair and goodly ship, bearing the precious freightage of humanity across the deeps of time, exclaim:

Thou, too, sail on, O ship of State!  
Sail on, O Union, strong and great!  
Humanity, with all its fears,  
And all its hopes of future years,  
Is hanging breathless on thy fate  
We know what Master laid thy keel;  
What workmen wrought thy ribs of steel;  
Who made each mast, and sail, and rope;  
What anvils rang, what hammers beat;  
In what a forge and what a heat  
Were shaped the anchors of thy hope.  
Fear not each sudden sound and shock,  
'Tis of the waves, not of the rock;  
'Tis but the flapping of the sail,  
And not a rent made by the gale.  
In spite of rock and tempest's roar,  
In spite of false lights on the shore,  
Sail on! nor fear to breast the sea;  
Our hearts, our hopes, are all with thee;  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee, are all with thee!



## American Independence.\*

HON. JONATHAN P. DOLLIVER, U. S. SENATOR FROM IOWA.

THE history of the world, and especially of our part of it, is the most important study that can attract anybody's attention, notwithstanding so much of it is entirely incredible and so much of it obviously false. So far as it has been written down at all, it has been written, so it looks to me, more for the purpose of giving artificial importance to a few generals and a few kings than for the purpose of bringing into view the obscure millions who, after all, make up States and Commonwealths.

I have sometimes wished that some historian, some divinely gifted man or woman, might do for our own country what great creative intellects have done for other lands—what Lord Macaulay, for example, has done for England, or Thomas Carlyle for Scotland—might take us back to the sources of our strength; might show us the people themselves, their speech, their houses, their habit as they lived; might show us the unmistakable beginnings of the Nation. For there, we are persuaded, around tables spread with the frugal comforts of life and about family altars made sublime by simple faith in God and man, was begun the mighty work whose outcome is the permanent self-government of this vast continent.

I stood the other day in the museum of the library of the State Department and read over again the rude manuscript, in the handwriting of Mr. Jefferson, of the original draft of the Declaration of Independence, with its curious erasures and interlineations. In the same case, right by the side of it, also in the handwriting of Jefferson, is a clumsy drawing of the monument which he desired to have erected to his memory, together with the inscription which he would have written upon it. He wished to be remembered as the author of the Declaration of Independence, of the Statute of Virginia for religious freedom, and as the father

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\* From an oration delivered in the Senate of the United States upon the reception and acceptance from the State of Maryland of statues of Charles Carroll and of John Hanson, erected in the statuary hall of the Capitol in Washington.

of the University of Virginia. But most of all he desired posterity to know him as the author of the Declaration of Independence—a title surely to an immortality such as belongs to only a few of the great names of history.

It would be an idle thing for anybody to try to take away from Jefferson the renown of that handwriting. It certainly would be a grievous offense against the truth to try to take it away from Jefferson, as a famous orator of our times, now dead and gone, has sought to do, and give it to Thomas Paine or to any other man. Yet there is a grim significance in the fact that time in dealing with the engrossed copy of the Declaration of Independence has carefully preserved every letter in every line of the instrument itself, and at the same time with a gentle hand has rubbed out the name of every one of the illustrious group of statesmen whose signatures authenticated the instrument in the archives of the Continental Congress. Even the name of John Hancock, which scrawled across the page so that the King's ministers might not fail to see it, has faded to an indistinct impression upon the parchment, while not even a slender outline is visible of the hardly less noted name of that delegate from the province of Maryland who was supposed, until the higher critics got hold of his biography, to have added to his signature his post-office address, so that the King's hangman should not get hold of the wrong member of the Carroll family.

It may be an idle fancy, but I have sometimes thought that this strange disappearance of these historic names illustrates in a mysterious sort of way the real origin of the Declaration, not in the signature of a few men, but in the minds and hearts and united purposes of the people of all the colonies. It ought to be remembered that the war for independence was well under way before the Congress which framed the Declaration of Independence had fairly entered upon its work. Many of the colonies, like Maryland, under the leadership of her HANSONS and her CARROLLS, had long before declared their independence. Concord, and Lexington, and Bunker Hill had all been fought; Charlestown and Norfolk had been burned to ashes by the British troops; the startled garrisons of the Canada frontier, whatever their opinions of the Continental Congress, had gracefully acquiesced in the will

of the Great Jehovah as interpreted by the Green Mountain Boys; Washington had been appointed commander-in-chief of all the American forces, and Lord Howe, correctly measuring the genius of the great soldier, had already evacuated Boston. So that the Declaration of Independence was in no sense a declaration of war, and hardly even a proclamation of hostilities already begun. It was an instrument which simply put down in writing what for generations had been taking shape and gathering force about quiet firesides throughout the British possessions.

American independence was first of all declared in the churches, in the newspapers, in the courts of law—in the churches in 10,000 sermons based upon texts taken from the militant literature of the old Jews; in the newspapers wherever a free press had been set up, as it had been in Maryland from the first settlement of the province down to the time when CHARLES CARROLL, under an assumed name, leaped into distinction as an advocate of the national cause in a series of controversial letters; in the courts of law wherever the obnoxious acts of Parliament were brought in controversy. Indeed, there is a sense in which the independence of America may be said to have originated in the courthouses of Massachusetts and Virginia and to have been first declared by the attorneys at law in the ordinary practice of their profession. It is interesting if not instructive, in view of the manifold popular prejudices which have beset the learned occupations of the bar in after generations, to recall the beautiful harmony which once existed between the embattled farmers and the lawyers of that day with their quillets, their cases, their tenures, and their tricks.

John Hancock was an important citizen of Boston, possibly the most important, and just after the passage of the stamp act he imported into that town a cargo of Madeira wine, of which, it would appear from the record, our fathers were accustomed to take a little for their stomach's sake and their often infirmities; and owing to the universal feeling which everywhere prevailed against the stamp act, Mr. Hancock felt at liberty to unload his cargo in the night without going through the formality of paying the duties required by law. But as soon as the revenue officers found it out they brought an action against him to recover the delinquent taxes, and he hired a Boston lawyer by the name of John Adams to

defend him. Now Mr. Adams, according to the custom of the day, was keeping a diary, and his entries in the little book about this time are very entertaining. For example, "Sunday, at home with my family, thinking."

If Mr. Adams, after the manner of the modern practitioner, had charged Mr. Hancock for lying awake at nights thinking about his case, the latter patriot would not have had money enough left to reach the Philadelphia Congress, of which he had already been elected a member, for a similar entry repeatedly appears in the diary. For example: "Christmas; at home; thinking, reading, searching concerning taxation without consent." It was an epoch-making case, and John Adams went into it like Peter the Hermit preaching the first crusade. It was not a question of fact; it was a grim and momentous question of law. What Mr. Adams said is fortunately preserved. "My client, Mr. Hancock," said he, "never consented to it. He never voted for it himself and he never voted for any man to make such a law for him." There is the first half of the American Revolution in one sentence. That case never came to trial. They took a good deal of testimony, and it was continued from time to time, but never brought to a final judgment, because the next spring, along about the middle of April, it was settled out of court by the battle of Lexington.

In the meantime some curious litigation was going on in one of the Southern colonies. By the original charter of Virginia the established Church of England was made a part of the civil establishment of the colony, and the salaries of the parsons, as in the case of other public officials, were paid out of the public treasury, in tobacco, which was the standard of value of the time. In the depression of business which followed the French and Indian war there was a universal demand for the retrenchment of expenditures, which took the form, as it commonly does in such cases, of a reduction of official salaries. They cut them all down, including the salaries of the parsons, which were made payable no longer in tobacco, unless it were reckoned at 2 pence a pound.

As long as that was about the value of tobacco, everybody was satisfied, including the parsons, until tobacco rose considerably, when they began to see the difference and raised a clamor so loud that it finally reached the ears of the Bishop of London, who

induced the King to veto that act of the legislative assembly of Virginia. The parsons took the position that the act having been vetoed it became void, and, being duly advised by counsel, they began actions to recover the salaries due them and withheld without authority of law. The judges, who were appointees of the Crown, very promptly and, from a superficial legal standpoint, very properly decided that the King having vetoed the act it was void, and all proceedings taken by virtue of it without legal effect, and that therefore the parsons had the right to recover. But having no jurisdiction at common law to render a verdict sounding in damages, they took a test case and sent it to the jury to determine the amount of the recovery.

At this point there appears upon the scene a strange and now almost fabulous figure, the most marvelous popular orator who ever spoke our tongue, Patrick Henry, a young Virginia lawyer, with his first important case in court. Tradition relates that he was awkward and ungainly in his appearance, and at first halting and lame in his speech, but that as he warmed with his theme he rose to a splendid level of eloquence, and when he had finished had made for his name an immortal place in the legends of patriotism and liberty. What he said also is fortunately preserved. He denied the right of the English Crown to veto an act of the colonial assembly in a matter in which the colony alone was concerned. "When the King of England," said he, "in the interest of a privileged class, interposes the royal veto against an act of the assembly of Virginia in a matter relating exclusively to the affairs of the colony, he ceases to be a father of his people and degenerates into a tyrant who has forfeited all rights to obedience."

There is the second half of the American Revolution in one sentence; and that Virginia jury, which patiently listened to the instructions of the court, quietly filed out into its retiring room without food or drink, water alone excepted, and immediately came back with a verdict for the plaintiff, assessing his damages at one cent, was far gone along the main road to the independence of the United States.

It was in the midst of little occurrences like these that we must seek the original draft of the Declaration of the Fourth of July, and nowhere among the colonies was this spirit of manly



resistance more universal than among the people of the province of Maryland, where the CARROLLS and the HANSONS had for years given the weight of their names and the influence of their fortunes to the aspirations of the community toward a larger and a truer national life.

That aspiration found its first expression in an outburst against wrongs no longer tolerable; but if the grievances of the colonies had been the only cause of the Revolution, or even its most important motive, the opportunity was never lacking to settle the dispute on the basis of a full concession of all American claims. In fact, long before the war was over every objectionable act of Parliament had been repealed and every reasonable complaint redressed, so that it may be properly said that underlying all the abuses against which our fathers protested, and deeper than all the blunders of the King's ministers in dealing with men of their own race, lay the profound and intuitive purpose of the people to create a government of their own and to take into their own keeping the principles of civil liberty, which were already a part of their inheritance.

The ideal which for more than a generation had filled all American hearts was realized in a measure when CHARLES CARROLL of Carrollton put his name down on the solemn parchment, in a larger measure when JOHN HANSON, five years later, took his seat as President of the United States in Congress assembled, and in full measure at length when Washington, a deputy from Virginia, assumed the chair as President of the Convention which framed the Constitution.

For unless a government had been organized out of the chaos which followed Yorktown the war for independence would have enslaved the country and not made it free. These three charters—the Declaration, the Articles of Confederation, and the Constitution—have come to us scarred but not disfigured by the battles of more than a hundred years. The Articles of Confederation, whatever their defects, served their purpose while the war lasted, and though they illustrate the difficulty of founding governments and waging war at the same time, they stand as sufficient witness of that constructive genius which belongs to the English-speaking race.

The Constitution of the United States remains, in the words of Mr. Gladstone, "the most wonderful work ever struck off at a given time by the brain and purpose of man," while the Declaration of Independence, interpreted as it ought to be in the light of our national history, is still the most priceless treasure in the political riches of the world. The Revolutionary government fell, under the enlightened criticism of the men who organized it, leaving JOHN HANSON, its first President, so completely covered up in the débris that it required an act of the Legislature of Maryland more than a hundred years afterwards to rescue his name from oblivion; while the Constitution which followed it had to lean awkwardly on the Farewell Address of Washington, the unrivaled common sense of Chief-Justice Marshall, and the colossal intellect of Daniel Webster, until in the fullness of time the sword of Ulysses S. Grant gave it a fixed relation to the course of human events. For in the last analysis the Army of the Potomac was the convention of 1787 under the head of "unfinished business."

Over every field gathered the patriots of the Revolution, for history must associate with the men who laid the foundations of the Republic in blessed comradeship forever with the unnumbered hosts of the volunteer army which answered the summons of Abraham Lincoln for the defense of the national life.

It can not be more important to be born than it is to live. The Constitution of the United States had hardly been ordained before a school of politics grew up which began to teach that any part of the country, when it so desired, could work the total wreck of our institutions, by the simple expedient of withdrawing from any further participation in them. The doctrine, common to all sections, was an heirloom of the colonial period. In such a harness the colonies had gone through a century of Indian warfare and had sealed with their blood the independence of their country. It has sometimes been said that the doctrine of State sovereignty was the last desperate refuge of the slave power in America. On the contrary, it was the original fortress of public liberty in the United States. Our ancestors were only slowly habituated to look for the protection of their rights beyond the State which they could control to the Nation which they

could not control, and by which they were only touched in a distant and unsatisfactory way.

That is exactly what Mr. Jefferson meant, in the days of the embargo, when he said, "I felt the foundations of the Government shaking under my feet by the New England townships." For, indeed, it was possible for an upheaval of local passion, or prejudice, or interest, to shake the foundations of the Government during that long period when political factions were accustomed to enforce their decrees by secret hostility and even open conspiracy against the national life. It remained for a later, and I soberly believe better, generation to measure without despair the chaos of civil strife, to walk into it, to fight the way of the people through it, to lift up a spotless flag above it, and in the midst of the flame and the smoke of battle to renew the covenant of blood made by our fathers, that government of the people, by the people, for the people, shall not perish from the earth.

After nearly a century of doubt and uncertainty some things, at least, have been made secure. Not very long ago one of our most honored university presidents was reported to have said that unless certain poorly defined ideas of his own in relation to the industrial life of our times prevail, within twenty-five years an emperor will be seated in the chair of Washington, while even in the Senate of the United States, the anxiety, sometimes real and sometimes pretended, has grown familiar by repetition, that the Government established by our fathers has broken away from its moorings and is now adrift upon high seas, headed towards the rocks, nobody knows where.

We ought to keep company with no such opinions. They belong to the blackness of the darkness of a past generation. From 1865 forward to eternity, whatever else happens, the American Republic shall live—live to answer the accusers of the people, live to vindicate the faith of our fathers, live to send forth the light of civil liberty to races not yet grown to the stature of freedom, and to nations yet unborn.

And not only has the Constitution of the United States had to contend with influences always adverse and sometimes malevolent in their hostility, but the Declaration of Independence has passed through vicissitudes hardly less perilous to its moral integ-

rity. Mr. Jefferson originally wrote, "All men are created equal and independent." He then struck out the words "and independent," leaving our sublime political dogma standing nakedly there, "All men are created equal."

By that he did not mean that everybody comes into this world with exactly the same equipment of mind or body, or character, or estate. Our fathers, so far as I have been able to find out, were men of immense practical good sense. They knew perfectly well the differences which necessarily exist among men, arising from the nature of things. They had no quarrel with the framework of society. Their quarrel was with the abuses of despotism, the inequalities arising, not from the nature of things, but from the maladministration of governments. It was against these that they uttered the challenge of divine justice, "All men are created equal" in their right to life, liberty, and the pursuit of happiness.

But even in that narrower sense the Declaration of Independence has had a hard time of it from first to last. For nearly a century the institution of slavery put the Declaration to an open shame before the world. Mr. Jefferson, though himself a holder of slaves, understood this perfectly, for in his Notes on Virginia, speaking of slavery, he put on record his own conviction on the subject without ambiguity and without reserve, in these words, as portentous to-day as they ever were before, "I tremble for the safety of my country when I remember that God is just and that His justice can not sleep forever." And Washington evidently had the same view of the matter, for if you will examine his last will and testament hidden yonder in the Library of Congress exactly as he wrote it, you will see that, among the last acts of his life, he manumitted all his slaves, tenderly making provision for those who were too young to work and for the infirmities of those who were too old, and adding a pious expression of hope that the odious institution might speedily pass out of the life of the rising Republic. It was a blot upon the character of the whole country, made respectable by the laws of nearly every colony, North and South alike. It did speedily pass away from most of the States. The climate as well as the conscience of New England was against it, so that gradually its influence narrowed within the territory

farther South, where for generations it remained, cursing the black man and the white man alike, and illustrating in the end the infinite judgment of God upon every form of injustice against the hands that are hardened by toil and the backs of men bent under the burdens of society. I know that while that conflict was in progress there were some who claimed that our fathers meant to say that liberty was suitable for white people only, but when Mr. Lincoln, in the great debates of 1858, drove Stephen A. Douglas from that position, he used only the legitimate weapons of history and reason.

I can not believe that our fathers, after they had been commissioned of heaven to write, in the face of the kingdoms and monarchies of this world, our manuscript of equal rights—I can not believe that they deliberately put out of their calculations any men or any race of men. To believe it would be to impeach not only the integrity of their minds, but the sincerity of their hearts. I refuse to do either. On the contrary, the longer I live the more perfect my conviction becomes that there is in this world, after all, only one question of politics, and that is the question of equal chances for men and women to win in the race of life.

Questions of war and of diplomacy, of peace and education become significant only as they are bound up together with the rights and welfare of the weary and heavy-laden millions of the earth. Toward the consummation of popular freedom human society has steadily approached. That universal conclusion will surely be obtained. Kings and royal families can not stop the course of history. The end is inevitable, because it is right, that this world of ours, so long the theater of ambition and the prejudices of rank and caste, of race and creed, of blood and privilege and wealth, shall one day in the coming era throw off the tyranny of all these, and in their place raise up unto honor an enduring aristocracy of upright manhood.

That is the message which comes from one century across another to us and to our children; and long as this stately building stands here on the eminence which Washington chose for its foundations these favorite sons of colonial Maryland, his friends and counselors, whose statutes we unveil to-day, shall repeat the message in the ears of all nations and of all ages.



## Our National Glory.\*

THE LATE W. H. ALLBRIGHT, D. D.

*That glory may dwell in our land.* Psalm 85:9.

THIS ardent and timely petition will strike a responsive chord in every pious and patriotic breast. It matters little that we can not name the man whose soul gave utterance to this passionate longing. His name and his fame may be obscured in a remote antiquity, but his spirit, like that of Garibaldi, "goes marching on."

What is this glory which this Israelite, restored from Babylonian exile to the land of his fathers, desires for his country and kindred? Glory is often made the synonym of glorification. Whatever may be said of others, we Americans are not free from this kind of glory in ourselves and our country. To the amusement and sometimes the offense of other peoples we have boasted of our democracy. We have written into our national Constitution that "all men are free and equal." We have pointed to the American eagle and the flag, and said, in terms of irritation and daring—"Hands off." Every Fourth of July the eagle screams, and demagogues say things we wish had remained unsaid.

We glory in our exploits, our successes, our territory, our riches, our commerce, our strength, our achievements. No one can deny that there is occasion for self-complacency and adulation, if we care to indulge in it. To say that other nations do the same is to put ourselves at a disadvantage by comparison. In a very real sense we have no need to do this. Some things are conceded to us. We are the heirs of the centuries. All the other nations have contributed to our upbuilding. There is no basis of comparison between us and them in important particulars. We have vast domains which many of them have not. We are exempt from the dread of invasion. Many of them are not. We are free from political entanglements and old-time feuds. They

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\* By permission

can never be, until the nations learn war no more. We disown the rights and rule of oligarchy and aristocracy. We brook not the spirit or reign of religious intolerance. We dread not the scourge of famine or plague. Boundless prairies, broad rivers, vast forests contribute to the sanitary advantages of our Nation and the health of our people. Our supplies are inexhaustible, and our population is constantly increasing. There is occasion enough for gratitude and encouragement, but none for glorification—none in the things which I have named because they can not be charged to our acumen or credit. They are incidental or rather providential. They are ours for the using and enjoying. We should be stupid with all these advantages if we did not succeed. Success of this sort is not our truest glory. The true glory of individual or nation is not in mere material possessions and enjoyments. Will we ever learn this lesson?

It is said it is much easier to tell what a thing is not than what it is. Glory, true glory will dwell among us in proportion as we now give ourselves heart and soul to the new impulses and agencies of reform and recovery which have begun to operate in America.

There is no question but that these impulses and agencies are at work. It is ours to recognize them and lend a hand. Aloofness here is baseness. Indifference is worthy of scorn and ought to get its deserts. Cowardice is criminal. The times call for reformation. These are our times. We are the men and the women living now. If there is blight, our memory is blighted. If there is heroic purpose in the way of purgation, we are the persons who must manifest heroism. The need is recognized. If you ask where shall we begin—I will answer, Begin with self. Be severe with your own sins. Lop off the excrescences. Let him that stole, steal no more. Lie not one to another. "Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest a boast of the law, through thy breaking of the law dishonorest thou God?" Here we are Americans, glorying in our ancestry and institutions. What is our example, before those coming among us in such ever-increasing numbers, as to our love and loyalty to these institutions that have made our land renowned and envied in the past?

Here are foreign-born peoples among us, accustomed to the dominance of law and the rule of the better classes. What impression do we give to them of our love of liberty, our obedience to law, our exemplification of equal rights? What is the lesson they learn from our conduct as to these matters? Here are Roman Catholics among us, inured to the constraint of authority, and even coercion in matters of religion. Coming among us, what use do they see us making of our liberty in religion? Do they see us purifying and honoring it? Do they see us zealous and devoted to our Church and country? Do they see in us the spirit of sacrifice—eagerness to support our voluntary institutions, and do more for them than ever was done under taxation or autocratic rule? What do they see along these lines? Need I bring shame and confusion by attempted description? Here are members of the Church, councilmen, aldermen, legislators, who do not darken the door of the church, to which they are under covenant to be faithful, a half dozen times in a year. The Churches themselves wink at this, and say we live in a land of freedom.

What think you does the newcomer have to say about our freedom? If these are its fruits, does he not say give us our own submission to rule and dogma? No arguments we can make for civil or religious freedom will offset the force of our unrighteous example. We must reform or submit to the rule of others. We must prize our institutions or lose them. We must overcome evil with good, or be ourselves enmeshed and displaced. May God help us to see the situation before it is yet too late!

Do you ask what reforms we shall encourage? I answer every reform which has righteousness as its end and bulwark. I know of few reform movements of our day that are dangerous. Catch the spirit of reformation, as opposed to apathy and unconcern. You can not go far astray if you are doing something to better the condition of things and bless the people. The story is told of a minister who was comforting a dying reformer with the thought that he would soon be at rest and with the angels. "I don't want angels," he answered—"I want folks." That is the spirit of the reformer. He wants to be doing something to make things better here and hereafter.

In the second place, the way to bring glory into our land is to

foster revival influences, which will reveal the glory of God and bless our Nation. Salvation is a nation's true glory. This was the thought of the man who wrote our text, and he is right. Listen, "I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints; but let them not turn again to folly. Surely His salvation is nigh them that fear Him; that glory may dwell in our land." Salvation is glory. It was then. It is still. Salvation is nigh us as a Nation. God waits to be gracious, yet we will not seek Him. Here and there are the displays of His power and grace.

The manifestation of God's grace and glory gives renown. This brings no shame to the land. It exalts it. The world listens and learns and approves. "Turn us again, O God of our salvation, and cause Thy face to shine upon us. Wilt Thou not revive us again; that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation."

Thirdly, if glory is to dwell in our land we must realize our national destiny. What is the meaning of all these incoming peoples—a million a year and more? What are we going to do with and for them? What will they do for us? Shall we mold them for God and good? Or will they feel our inertia and purposelessness, and challenge our right to place and possession? If glory is to dwell in our land, the glory of peace, the glory of association and assimilation, must we not take on the spirit of Jesus, and covet the guidance and grace of Almighty God? Ought we not to pray, "If thou go not up with us, carry us not up hence?" It will not be safe, and it will not be glorious unless the Shekinah—the glory of God—is manifest among us.

Our destiny is a word of tremulous interest. It may be all-glorious. It may be unglorious. Never did nation have such an opportunity. Never did one have so large a responsibility. Can we not say, "Lo! Thou hast been favorable unto our land?" If we turn again unto the Lord our God with full purpose of heart, then "the Lord will give us that which is good, and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps."

## Christianity and Politics.\*

REV. J. DENTON THOMPSON.

BEFORE discussing a subject of such importance as the relation of Christianity to Politics, there are two preliminary considerations of a personal character to which I deem it desirable to refer.

In the first place, I am firmly convinced that party politics should find no place in the Christian pulpit, and this not only because certain privileges are conceded to it which are withheld from the platform, but especially because its function should have a higher end than the discussion of those political questions upon which, after all, good men are divided. If this be true of all pulpits, it is especially so of the pulpit of the National Church, which claims, in the name of Christ, to minister alike to all classes, and offers its ministrations to men of all parties, and therefore a Church which ought not to be allied to either or to any of the great political parties of the State. There are many clergy of the Church, at whose feet in some matters I would gladly sit, who think differently. My own conviction is, that however great the sacrifice may be—and it is great—the clergy are called to forego political advocacy in the interests of their spiritual vocation. I can not but feel, notwithstanding all that may be reasonably urged to the contrary, that it is in the truest interests of the Church, no less than of politics, that the clergy should not generally engage in political warfare. Secondly, I am equally convinced that a Church which has no message to the nation in every crisis of her history, forfeits its claim to be the nation's guide. It is for this reason that I feel constrained to speak—what I trust will be—a word in season on the relation of Christianity to politics, not in any sense as a political parson, but simply as a Christian minister, carefully avoiding the dangers to which I have alluded.

There are two classes in the State, consisting of those who desire to bring about a closer union between Christianity and politics,

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\* An address delivered in St. Cuthbert's Parish Church, Southport, at the ordinary monthly service for men.



and those who wish to effect their complete separation; those who hold that they are so related that entire severance is not only undesirable, but impossible, and those who think that they have little or nothing in common. The latter class consists partly of religious men who are not politicians, and partly of politicians who are not religious men; of those who suppose that politics are of the world, worldly, and therefore without the sphere of Christian activity, and of those who think that religion is concerned only with a future life, and therefore has no interest in the affairs of the life which now is. But religious men who are not politicians, and politicians who are not religious men, can never embody the best features of true citizenship. On the other hand, those who are striving for a closer union between religion and politics, who are seeking to subjugate the realm of political activity to the sway of Christian doctrine, who in a word are Christian politicians, are the truest citizens, whose services to the State are the highest in character and the greatest in results. Before proceeding further, it may be well to define the terms religion and politics, lest we should be thinking of different ideas bearing the same name.

Religion, speaking generally, is man's recognition of his responsibility to and dependence on God, obedience to the moral laws written by the finger of the Creator in the constitution of human nature, the desire to conform character and conduct to the divine will, and so receive the divine approval. The Christian religion is the revelation of God and the redemption of man in the person and work of Christ, the religion which He preached and practiced, the faith which He taught and lived, preserved, unfolded, and illustrated in the sacred books we call the Bible.

Politics is the art of government, the science of State administration, the principles which guide and govern public affairs, not the poor pitiable slave of party organization which it has, alas! become with so many, but the intelligent interest of free men in the management of State affairs. Now it goes without saying that in a matter so complicated as the administration of the State, there must be a great variety of opinion; and yet, as history proves, the many opinions resolve themselves in the main into two great political parties. It is not, however, with party politics nor with political parties that we are here chiefly concerned, but rather with the

principles of State action, the management of public business, the duties of citizenship, politics apart from party.

The connection between Christianity and politics will be most clearly seen if we consider the influence of the religion of Christ on the science of government. This influence may be traced in the stimulating, purifying, and directing power of Christianity in the sphere of politics.

(I.)—CHRISTIANITY STIMULATING POLITICAL ACTIVITY.

With some, the statement that Christianity awakens political interest and animates political effort may seem a new and strange doctrine; but it will only appear such to those who have not studied the Christian system nor the Church's history. "Render unto Cæsar the things which are Cæsar's" is the authoritative enunciation of the Christian doctrine of politics. The plain meaning of the passage can not be doubted, nor its practical bearing on politics denied. To "render unto Cæsar" all that is due is the command of Christ, and as such is binding upon all Christians. Personal liberty and social responsibility, political rights and duties, the privileges and obligations of citizenship, are enforced in their connection with and probably as an illustration of religious duty—"Render unto God the things which are God's." Thus religion and politics, Christianity and citizenship, are united by Christ Himself. "What God hath joined together let no man put asunder."

Apart, however, from this and similar statements to be found in the sacred Scriptures, the whole spirit and genius of Christianity is opposed to the notion that religion and politics have little or nothing in common. The Christian doctrine of human life is that the whole and not a part of it has been redeemed and sanctified by Christ, that in essence there is no distinction between the secular and the sacred, the political and the religious. Christianity is co-extensive with life, and every department of human thought and activity may be Christianized, that is, subdued to the law of Christ, and filled with the spirit of Christ. No exception can be made in the sphere of politics; nay, rather, political activity is one of the most potent factors in the national life, and as such may be and is an incentive to Christian men to find in politics one of the most fruitful fields of Christian enterprise.

So also Christianity teaches that all life involves relationship,

and relationship responsibility. We are, to the extent of our power, "our brother's keeper." As far as it is possible for us to control the forces which form character, personal and national, so far are we responsible to God for what we and others become. It is as true that the politics of a State influence the lives of its citizens, as that the organism is affected by its environment, and equally as true that the character of a free people is expressed in the policy they adopt, as that conduct expresses character.

The recognition of these truths in the light of Christianity imposes a corresponding duty to political interest and work. The Christian perceives that whatever affects society touches the individual, and all that concerns the State interests the true citizen. The Spirit of Christ within him impels him to seek and find in the sphere of politics an ever widening scope for Christian influence. He can not be indifferent to any power, personal or social, political or religious, affecting others. His duty towards God inspires him to do his duty towards his neighbor. He can not be a good Christian and a bad citizen. Religion implies politics.

Thus, it is not so much to the comparatively few references to political duty found in the Scriptures—the fewness of which can be easily explained—that we appeal for proof of the connection between Christianity and politics, but rather to the germs of political ethics scattered throughout the sacred records which awaited the historical conditions necessary for their development, to the principles of morality which are unfolded or enforced in the gospel, and to the whole spirit and tendency of the religion of Jesus. Indeed, it may be asserted that in the proportion in which the Christian ideas of life permeate the community will men realize their obligations as citizens, study all questions affecting the public welfare, form sound views on public questions, seek to influence others in the same direction, and thus bring to bear upon State affairs the purifying and elevating influences of Christian doctrine.

If, then, it has been made clear from the teachings of Christianity that political action is a Christian duty, it follows that political indifference is a crime and a sin—a crime against the State and a sin against God. Every Christian, therefore, should war under the banner of the gospel against the discreditable laziness and culpable unconcern which mark the attitude of many towards

political and social questions. Let us strive by strenuous and sustained effort to bring about a healthier condition of citizenship, in which it will be unnecessary to spend large sums of money and enroll great armies of canvassers, not to speak of time wasted and trade suspended, in order to persuade men that to vote in the elections is at once their privilege and their duty. The citizen who lingers in his home, careless and unconcerned in a great national crisis—is an enemy to himself no less than a traitor to his country.

With these facts in mind, if any one will say that there exists no connection between religion and politics he must know little of politics, and less of religion. The truth is that Christianity makes the man a true citizen, and the citizen an ardent politician.

(II.)—CHRISTIANITY PURIFYING POLITICAL ACTIVITY.

The second effect of the religion of Christ on political action is to purify it from all that is unworthy, ignoble, and base. Christianity not only reminds men of their political duty, but also defines the principles by which the performance of it should be governed. The task of stimulating political power into active exercise is unnecessary in many cases, for an increasing number of citizens are keenly alive to their political privileges, eagerly respond to the political call, and zealously take part in the political fray. But to such also Christianity has its messages, especially in reference to the methods adopted in political contests. Take the average election, and say if Christianity is without a mission to the candidates, the speakers, and the canvassers. What is morally wrong can not be politically right. The code of Christian morals applies unchangeably to every sphere of action. Falsehood and fraud, slander and hatred are to be abhorred and condemned as much at election times as at any other time. Truth and honor, justice and charity ought to be found and encouraged in politics as in any other sphere of activity. It can not be right to distort indisputable acts, exaggerate existing evils, circulate injurious reports, impute malicious motives, and defame political opponents. There are, for example, certain facts which may be so stated as to be the simplest truth or the grossest lie; certain evils which are attributed to those who are only partially, if at all, responsible for them; certain reports which may be true or false, but which in the absence of evidence ought not to be circulated; certain motives are assigned, which if invented

are a disgrace to the originators. In almost every election there is political mud-throwing, which fouls the fair name of our nationality, not to speak of our Christianity. All these and like methods the religion of Christ, of course, condemns.

But Christianity is positive as well as negative. It not only condemns that which is wrong, but promotes that which is right. It purifies from that which is base, and elevates to that which is noble. Now the annihilation of political parties is part of the Utopian dream. But if organizations are necessary, and they are; if politicians must belong to parties, and they must; will not Christianity deliver the organization from being a mere machine, or the politician from becoming a mere slave? For example, of how many politicians and statesmen, men who by their political partisanship lessen their life's usefulness, might the words be used:

Who, meant for the universe, narrowed his mind,  
And to party gave up what was meant for mankind.

In any case Christianity will enable the politician to recognize what is noble, and pure, and good in his opponents; it will save him from taking a mean advantage, adopting unworthy methods, uttering untrue statements, or in other ways dishonoring his Christian profession, even amidst the temptation to do otherwise of a hotly contested election. But the religion of Jesus will do more; it will give to the politician the faculty to perceive the moral side of political questions, the ethical character of political problems, the spiritual results of political action. And in the degree in which this moral aspect of politics is seen will the Christian politician be raised above the claims of political party, to the level of a higher law in which all interests are sacrificed to the Spirit of Christ.

### (III.)—CHRISTIANITY DIRECTING POLITICAL EFFORT.

The third effect of Christianity on politics is to direct political activity to its true end, the establishment of the Kingdom of God on earth. Towards this glorious goal all things are moving under the guiding power of the Spirit of Christ. The individual passes into the family, the family grows into the nation, and the nations must find their unity in the larger life of the Kingdom of God.



Slowly it may be, but surely the time draws near when "the kingdoms of this world shall become the kingdoms of our God and of His Christ," when "at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Although in its glorious perfection the realization of this Kingdom of God is in the dim and distant future—daily growing clearer and drawing nearer—there is a very real sense in which it is even now present. We live in it, as well as look for it. It is within us and around us as we submit ourselves to the supremacy of the divine will, and govern ourselves by the sovereignty of the divine law. The principles of Christianity are the laws of the Kingdom. To do the will of Jesus is to be His loyal subject. To apply the Christian rule to all life—personal and political, social and spiritual—is to live in the Kingdom. Christianity then should guide and govern all our efforts, and not least in the affairs of the State, municipal and national. The politics of the Kingdom of God are the principles which should direct political action. The Christian laws should permeate the constitution and administration of government. The Christian ideal should call forth and shape the manifold activities of political life.

This practical application of Christianity in the realm of politics is the first duty of religious politicians, not only because the history of the world abundantly proves that Christianity is the mighty lever which raises the people to a higher level and a happier condition of life, but also because in the degree in which the principles of Christ are accepted is the Kingdom of God in its glorious completeness hastened. There is nothing to account for our position among the nations of the world but the power of Christianity, working slowly it is true, but working surely in the past and the present to raise the citizens of our favored land to a truer conception of political life, of moral duty, and of national greatness. God grant that the object lesson of our history may never be lost. May it be before our eyes when we go forth to determine what shall be the policy of our future; go forth to wage our political warfare so that we may not discredit our nationality and

disgrace our Christianity; and above all, go forth in the faith that notwithstanding the blunders of politicians, and the mistakes of men, the religion of Christ will direct our political activities to the divine if distant goal, when He whose right it is shall come to rule, and when the worship of all politicians, States, and nations will be—

To hail the power of Jesus' name,  
And crown Him Lord of all!

# Arbor Day and Its Relation to Forestry.

PROFESSOR J. J. CRUMLEY.

IN the early history of our country more interest was manifested in the forests than at a period somewhat later. Some of the colonies had forestry laws that seem a little surprising to us as we look back upon them from this day. These laws were the natural outgrowth of the minds of men who knew from experience and observation how to appreciate trees. They seemed very clearly to foresee the ruthless destruction of the forests, as this had happened in some of the countries of Europe; and they endeavored by the promulgation of laws to preserve and protect a certain portion of the forests, especially those on the hill slopes and watersheds of the streams. But these men passed away and there arose other generations who knew not the forest conditions in the Old World, and had not learned these lessons by experience in the fatherland.

The one prime object of these men was to hew out a home from the dense forests of the New World. From the Atlantic westward far beyond the great father of waters was one immense stretch of woodlands. Beneath these woodlands lay the future fields destined to be the foundation of the greatest agricultural nation of the world. But there stood those giants of the forest in complete possession of thousands upon thousands of square miles of this fertile land. To lay these low were a labor that would make the twelve labors of Hercules pale into insignificance. The onslaught having been well begun on the eastern slope, they crossed over the Alleghanies and carved out their homes in the valleys of the Tennessee and the Ohio.

A home surrounded by a number of fertile fields was the goal of these pioneers. To them the forest was only an enemy. It was their greatest hindrance in getting their fields ready for the plow. It also harbored the Indians, and the wild animals that were a great annoyance to themselves and their domestic animals. It was quite natural then that these pioneers should have no special love for the

trees, quite natural for it never to occur to them that they should protect any portion of the forests.

The population increases, cities rise where but a few decades ago the Indian sat around his campfire and smoked his pipe in peace. More cities call for more building material, then comes the lumberman, not the pioneer who is hewing out a home in the forest, but the financier, who is destroying the forest, the magnificent handiwork of nature, to make palaces for the city, the handiwork of man. With the pioneer the prime object was a home, but the sole purpose of the lumberman is commercial gain. The work of deforestation now is not confined to the fertile valleys and the broad stretches of level land. They climb the hillslopes and mountain sides, and bring down the timber to the nearest streams, and force their waters to bear away the forests that were once the protection of their fountain-heads. That part of the timber that is not suitable for lumber is left in the forest, to furnish fuel for the first fire that sweeps over the land thus denuded, and leaves nothing but desolation in its trail. Thus instead of clear mountain streams, we have in many instances now their dry, rocky beds, now the rushing torrent that carries down the unprotected soil and the gravel beneath it to be deposited on the fertile fields below.

For several generations this conquest continued westward, until that great expanse of hardwood forests embracing the larger portion of the Mississippi basin was laid low, and the home-builder found himself upon the plains of the Middle West. He stopped and looked back upon the havoc that he and his fathers had wrought, and out of the wind-swept plains of Nebraska a number of men, pioneers in quite another sense, met under the leadership of J. Sterling Morton and decreed that their State should be known as the "Tree Planter's State," that a certain day of each year should be especially set apart for this purpose and that this day should be called "Arbor Day." The date of the first Arbor Day was the 10th of April, 1872, and over a million trees were planted in Nebraska on that day. It was afterwards changed to the 22d of April, the birthday of Mr. Morton.

In the fall of 1881, Richard Baron Von Steuben, superintendent of the Prussian Crown Lands, visited this country to par-

ticipate in the centennial anniversary of the surrender of Lord Cornwallis at Yorktown. Naturally he was interested in the forests of our country, and was amazed at our neglect in regard to our woodlands, and at the wasteful manner in which lumbering was carried on in this country. On his tour of the country he visited Cincinnati, and while there spoke of the matter to a number of influential men in and about the city. This incident seems to have created an interest in the subject that resulted in one of the largest forestry meetings that has ever convened in America. This convention met in Cincinnati on April 25-29, 1882, just ten years after the establishing of the first Arbor Day in Nebraska. There came to this convention representatives from almost every State east of the Rocky Mountains, and a large number from Canada. One of the days of this convention, April 27th, was appointed by Governor Foster as Arbor Day, and much of the present beauty of Eden Park is due to the efforts put forth on that 27th day of April, thus made memorable in the history of forestry in Ohio.

This day was a pivotal point in the history of Arbor Day. There was a public parade under streaming banners, a march to Eden Park, where most of the exercises in tree planting took place. Especially conspicuous in these exercises were the teachers and public school children of the city, and from that day to the present the observance of Arbor Day has been very closely connected with the public schools of our country. Thus a day whose purpose was originally the planting of trees on an extensive scale, for commercial purposes and climatic improvement, was changed in ten years to a school festival. Now it is observed in almost every State in our Union and has also been adopted by several foreign countries. In one respect this has been well, for it has made the day practically universal; in another it is unfortunate, for it has narrowed the scope of the work from extensive planting and the saving of our forests to the planting of a few shade trees on small school grounds or in city parks.

One of the greatest economic assets of this Nation is found in its forests, and until within the last few years the only attention given this enormous source of wealth was that devoted to its destruction. If the children of the public schools of the Nation



are taught to know and appreciate the trees, if they are brought to discover the immense storehouse of wealth locked up in our *forests*, and what those forests will produce under proper treatment, the succeeding generation will have but little trouble in making forests produce to their full capacity, instead of the meager amount that they are now producing in their depleted and neglected condition. In view of these conditions, and in view of the fact that the great mass of the children of our public schools know but little more about the trees that they walk under daily than the dumb animals that graze under those same trees, how long will our teachers be satisfied to limit their Arbor Day exercises to the planting of a few shade trees?

The part that observation plays in an education and also in the ordinary pursuits of life is probably much greater than we realize. It is the foundation for the preparation of a lesson in history, in mathematics, in rhetoric, literature, or any phase of language work, ancient or modern; it is doubly so in any of the natural sciences. The man who would succeed in business certainly must have his observing powers well trained. The woman who is a close observer will have much to her advantage in the social world as well as among the sterner matters of life.

What could cultivate this power of observation more than a study of the trees, under whose branches we walk from day to day, among which we are destined to spend our lives? The study need not of necessity be a deep or difficult one. There are opportunities here for the child and for the scholar.

There is great variety in the shape and color of the leaves. The twigs on some trees are small and numerous, on others they are large and stubby. The leaves grow in different ways on these tender twigs. The branches of different trees unite with the trunks at different angles, and vary from each other in many other ways. Some trees put out early in the spring, some late. Some hold all their leaves until frost, others drop them throughout the summer and autumn. Some trees have thick bark, with distinct longitudinal ridges; on others the bark is thin, flat, and scaly. The color of the bark differs quite widely, except in the city, where it is nearly black on all alike. The flowers and the fruit differ as widely as the leaves and the bark.

What could be more potent in calling forth the observing powers of the young mind than these characteristics and scores of others found in abundance about the trees in reach of any school-house in the land? What more healthful and delightful exercise for both mind and body than a study of the trees around our school-houses, along the roads, and in the neighboring woodlands? And this study need not call for any additional classes. It may be done merely in an incidental manner. It need not add more work, but may furnish a pleasant recreation. Teachers who will make even a slight study of the trees will find no trouble in keeping their pupils interested, may find thus a source for regaining some wayward pupil, or furnishing some over-energetic one with material for the exercise of his surplus energy and may prove a potent factor in retaining children in the country where they will be producers.

Arbor Day with such teachers will not be merely perfunctory, not so ephemeral as it is in many places. The trees that they plant will receive attention and care after they are planted, and the day will be the outward manifestation of the energies that have been at work, possibly in a mere incidental manner, throughout the year. Arbor Day then should not be a spasmodic exercise that lasts only twelve hours, during which a few shade trees of some kind are set out somewhere, and then left to struggle for existence with weeds, live stock, and a hard soil with no protecting mulch.

One object of the day should be to cultivate an appreciation for trees, and to put people to thinking about and planting them. The interest should not die with the day; if it does, the trees are likely to die also. How much more beautiful, more interesting, more beneficial it is to care for these trees and study them as the season advances. A child who has from year to year learned lessons in tree planting on Arbor Days at school, will in later years be an intelligent friend and lover of the trees, and intuitively will think of cultivating and protecting them.

There is a vast change coming over the public schools of this country, and there is probably no factor playing a greater part in this change than the centralized country school. Whatever may be our attitude toward this new feature of school life, we should give it a fair and thorough trial. The centralized school has come

to stay, for a while at least, perhaps permanently, and it has brought many new conditions and responsibilities with it. In the first place, in most cases a new house has just been completed, or is soon to be built. What shall be the surroundings of this house? Shall it be placed by the roadside in some bleak field, with no protection from the blasts of the northwest winds, with no background but air and sky? Shall it be a ten thousand dollar house on a half-acre lot, where land can be bought for fifty to a hundred dollars per acre?

At least some of such schools might very well have ten, fifteen, or twenty acres of land connected with them, and in addition to the school building, might very well have a dwelling house for one or more of the teachers. A house with a garden and other accessories equipped for a home for the principal of such a school would add dignity to the profession, and would invite a class of teachers that are more permanent and are making the work a regular profession, instead of a stepping-stone for some other profession. Around such a home for a school twenty acres could be used very profitably for gardening, for landscape work, for studying agriculture and forestry. A part or all of the west and north should be protected by rows or clumps of evergreens. Inside of these there should be the occasional shade tree, with clusters of shrubbery, flowers, and grass plots in proper proportions, and arranged in a tasteful order and in happy combinations. There should be the spacious playground, and adjoining this a plot for agricultural work; and as a fitting background for the whole, a forestry plot where trees may be planted, studied, and cared for from year to year.

This is not the common type of school in this country, but it is not visionary, and possible only on paper. Schools of this kind are numerous in European countries. A section from the school law of one of these countries may be of interest here. "In every school, a gymnastic ground, a garden for the teacher, and a place for the purpose of agricultural experiment are to be created." Thousands of children in the schools of Sweden, Austria, and Germany receive instruction in agriculture, horticulture, and tree planting; and it is not uncommon for the schools in those countries to have ten or fifteen acres of land each, and that in the midst of a

crowded population where land is costly; while with us, where land is plentiful and cheap, we frequently have but little more than the house itself covers.

Perhaps some one may say the school now in his district has more land than the pupils and the district are taking care of, and that the yard is an eyesore, with its weeds and rubbish. This is only too true in many cases, and such a man is simply advertising the fact that his district is behind the times. Such schoolhouses are entirely too numerous, and they are a sorry comment upon the taste and pride of our country. Children should not be called upon to go to school to such places, when a very small amount of time and energy would change them to attractive places where children might imbibe a taste for the beautiful, by their mere attendance at such places; and much more so if the children themselves were called upon on Arbor Days, and other days as well, to take part in making the surroundings more beautiful and also more comfortable.

It is true that in many cases nature unaided can furnish wholesome surroundings for pupils in the rural districts. This is especially true when the surroundings are in a considerable measure woodlands. But nature, by the aid of man, can furnish much better surroundings. Nor does the benefit stop here, but the pupils by lending their hands and intellects to aid nature will by so doing vastly increase their capacity for understanding and enjoying the teachings of nature.

In the last few paragraphs the discussion may seem to be confined to the schools for those who live in the rural districts. We have been discussing schoolhouses and grounds situated in the country, but these conditions need not be limited to pupils that live in the country. Since the introduction of electric traction lines, a large number of people have moved their residence from the city to the country immediately adjacent to the city. If this can be done successfully by the business man and the day laborer, why should not the schools do the same? The children in the country are hauled in special wagons from their homes to the township school; why should not the pupils of the city be hauled in special cars to their schools situated in the country adjacent to the city? The advantage that the child would have in the matter of fresh air,

spacious playground, the coming in contact with nature in numerous ways, the results of which can only be felt, not described, are matters that should call for the serious consideration of the school boards of our cities, and all those who have the children in charge. It is encouraging to note that such matters are already being discussed in some of our cities.

An Arbor Day program should be so conducted that the pupil will not only learn how to plant trees, but learn to appreciate and care for them; and in the planting of a score of trees will learn to protect a thousand already in existence. There are to-day in America countless thousands of trees from natural reproduction for every one that has been planted by the hand of man. The average citizen has not yet learned to care for these trees, does not consider that they need any care. The landowner regularly turns his cattle in to graze in his woodland.

In any woodland, under natural forest conditions, the older trees seed the ground with acorns, nuts, and every kind of seed, that spring up to become the forests of the future when the parent trees are gone. The cattle browse these off and destroy them, and by their tramping injure the roots of the larger trees, and destroy the leaf mulch that covers the floor of the forest. They make the ground hard, and thus not only destroy the forest for the future, but shorten the life of the trees that are already there. Here is the ultimate lesson of tree planting. To the teacher in charge of Arbor Day exercises, the ultimate object in view should not be the planting of a half dozen trees. That should be a means to a greater end—the training of the young mind to the full appreciation of trees. The Arbor Day student who has been taught how to plant trees and care for them and protect them from stock, in after years would no more turn his cattle into his woodlot than into his cornfield. He will know that the final outcome will be the same, that is, the destruction of the crop, the only difference being in the time required to accomplish the deed, but in each case the time required is simply the average lifetime of the crop.

The teacher is in a vocation which in its final results deals with the future. He trains the youth of to-day to become citizens of to-morrow. Why not with that youth plant seed to-day to produce the forests of the future? The time is already here when the



havoc that has been going on in our forests has become alarming. A teacher has it in his power to train the young minds intrusted to him in such a manner as to wholly change the attitude of the coming generation toward the forests; and in this work he will not meet with fierce opposition as with most reforms, but will find it a delight.

Arbor Day as a festival is unique in its nature. Other festivals and holidays for the most part commemorate some deed of the past. Arbor Day looks to the future. It is altruistic, it has no color of sadness, the lessons learned in its observance will make happy and contented the declining years of the aged, will make buoyant and hopeful the increasing years of youth.

# Christian Heroism.\*

BISHOP G. M. MATTHEWS.

CHRIST was the ideal hero of the ages. He wore the crown of a king and possessed the spirit of a knight. His whole life was a sublime illustration of giant manliness and superlative heroism. Every moment of His earth-life was marked with an infinite sacrifice. The thought of sacrifice so burned into His young heart that it dominated His entire being, and led Him to lay down His life for a great cause.

It is easy to discover the secret of His heroism. He was under the mastery of a life-purpose. A tremendous conviction gripped His soul. He was swept with the force of a mighty motive, that bore Him like a resistless tide to the goal of His mission. He steadfastly set His face to go to Jerusalem. Calvary and the Cross were ever before His vision. Even at the age of twelve, and more closely at thirty, this life-task filled Him with boundless enthusiasm. At Jordan there fell upon Him the baptism of a high purpose, that burned and glowed and marked every step of His march to the cross.

What a charming Hebrew youth Jesus was! What a royal brother-man! What a glorious hero! Neither personal ease, nor fame, nor aggrandizement was able to allure Him from the path of duty and loyalty. Neither flattery, nor calumny, nor opposition, nor persecution, nor personal violence could deflect Him from His life-task. Amid the thickening difficulties that beset His pathway Jesus pressed on to triumph and success, until there rang out from the cross the note of victory, "It is finished," and the culminating joy of His ministry was the attainment of His life-purpose in the redemption of a lost world and the possible reformation of humanity.

Christ was not only an ideal hero, but He founded a religion that inspires the highest and best type of heroism. Christianity is

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\* An address delivered at the National Anti-Saloon League Conference of Workers in Chicago, December 8, 1909.

the very soul of spiritual knighthood. It furnishes the elements of which heroes are made. It gives to men the moral muscle and fiber necessary to fight the battles of humanity. It clothes men with the panoply of the Christian warrior, and helps them, for righteousness' sake, to stand against the majority in the early advocacy of moral issues and principles.

When Garibaldi wanted volunteers he said to his soldiers: "I have nothing to offer you but rags, and hardships, and cold, and hunger. Let him that loves his country follow me." And the youth of Italy sprang to their feet and espoused his cause. So when Jesus said, "If any man will be My disciple, let him deny himself, take up his cross and follow Me," men accepted the conditions of discipleship, and became brave, true, loyal soldiers of the Cross. That was the beginning period of Christian heroism. And since that time men and women have taken up the banner of the Cross, and have borne it into the hottest battles for humanity in all the lands of the earth. And whatever reflection men may put upon Christ and the Bible to-day, I gladly place the crown upon the brow of our common Christianity. For it is altogether worthy of it. The spirit of redemption, of altruism, of brotherhood, of reform, and of individual and social regeneration is distinctly Christian. Christ Himself breathed into the heart of humanity the spirit of benevolence, and poured upon the race, in floodtide, His passion of love for mankind.

And when we enter into any great reformatory movement for the betterment of men, we should always keep in mind the fact that our cause is God's cause, and that we are in partnership with Him in the work of human redemption. [No great moral reform enterprise can flourish and triumph without the help of God.] If we do not proceed upon this conception and faith that God is in our work, we are sure to fail of final and full success. For undergirding every great reform for humanity is a moral issue. The recognition of that fact is a recognition of God, as all moral principle and obligation root back into the character of God as a moral being and moral governor.

The very nature and mission of Christianity call for the truest and best heroism. [Christianity is both constructive and destructive. It is radical and revolutionary.] It goes to the very core of things.

It assumes a threatening attitude against evil. It stands in absolute and relentless antagonism to all injustice and wrong-doing. It lays the ax at the root of the tree. It is aggressive and uncompromising. It attacks the citadel of evil and hurls its weapon against its rampart. It raises the instrument of judgment and against all unrighteousness. It holds in one hand a sharp, biting edged instrument that hews to the ground, and in the other one that prunes and trims in order to a better life and growth. I repeat it, Christianity is both destructive and constructive. Even Jesus, the Prince of Peace, announced that He came to bring a sword. John declared that Christ "came to destroy the works of the devil." He meant to teach that Jesus Christ came to set up the Kingdom of God on earth; that that Kingdom is the kingdom of righteousness and love; that to establish such a kingdom would eventuate in a real brotherhood in which men are bound together by the ties of mutual obligation and helpfulness. This is a sublime and stupendous task. But to accomplish it Christianity must enter into every part and department of the individual and corporate life of mankind. This inevitably brings an issue. It means battle. War is declared at once. Conquest will not come without a fight. Passion, greed, cruelty, savagery, selfishness, and injustice must be overcome and crushed out. All this fierce, hot conflict means loyalty, sacrifice, heroism.

Christian heroism always has a vision of ultimate triumph. But between the initiative and the final goal it counts upon long campaigns, persistent struggle, and immense expenditure of brain, and nerve, and muscle, and will power. Jesus ever kept His eye upon Jerusalem. The shadow of the cross fell on every step He made in that direction. What a march that was! Long campaigns, persistent effort, a series of struggles, one continuous warfare! The battle of Golgotha was but the climax of the bitter, growing, Satanic hatred which Jesus met all along His dauntless march to Calvary. So every true life has its Jerusalem, its goal, its mission, toward which it directs its energies and for which it suffers.

Great reform movements also have their Jerusalem. It must be so. [What is our Jerusalem, the Anti-Saloon League of America? It is easily told. [It is the utter annihilation of the liquor business and the complete elimination of the American saloon

from every community in this country of ours by means of the prohibitory enactment of law and the individual cure of the drink habit, in addition to the preventive method of scientific temperance instruction in our public schools and the religious training of the youth in our homes and churches. Such a mission is sane, patriotic, religious, statesmanlike, and self-preserving. } }

May I mention some of the elements that will lead to this Jerusalem of temperance success? First, we must believe in the final triumphant outcome of our cause. We must have faith in God as well as in men. We must endure as seeing Him who is invisible. Christian faith toils, battles, and suffers in the conscious presence of God. It recognizes Divine comradeship and partnership in life's problems and conflicts. Reformers triumph when their leaders act as in the presence of God. Above them is the inspiring music of the voice of the ever present Father. This is what makes heroes. It led Moses to turn his back upon the riches of Egypt, and set his face like a flint to the promised land. It lifted Joseph to the throne and the summit of moral victory in a strange country. It clothed Daniel with a divine panoply that defied all the powers of darkness and the plottings of wicked men. It made St. Paul, that grand old battle-scarred missionary of the Cross, an invincible warrior and a crowned knight. It led Luther in the darkest hour of trial to sing "God is our refuge and fortress." It enabled John Wesley in the closing hour of his life to exclaim, "The best of all is, God is with us." It made Jesus the peerless hero and reformer of the ages. It will give you and me courage and optimism—a vision of better things and better times awaiting us and our country. True, the battle for humanity is the greatest of all battles. And it appears that the fierceness of the conflict reaches the climax in the fight with rum. The contest is terrific even now, but the hottest of the fight is ahead of us. Mark it, no weapon in the hands of the enemy will be too deadly and dishonorable to use. Calumny, vituperation, conspiracy, violence, and bloodshed may stain the unholy hands of our foe. Ah! we are engaged in no trivial conflict. All the tact, shrewdness, and cunning generalship of Satanic intelligence will be summoned against us before this long campaign is over.

But, thank God! we are not on the losing side. Redemption



time is near at hand. Already the dawn of a better day is upon us. To-morrow is full of golden promise. The forces of righteousness are gaining ground. The mighty currents of God's eternal purposes are sweeping on toward a glorious finality. [Personal, social, and national conscience is being awakened as never before, and this awakening is helping more men to stand against the evils and vices that bruise, and hurt, and crush our weaker brethren.] I look forward to the time (God hasten it!) when our vessels on the high seas shall no longer carry the demons of opium and rum, with which to degrade and debauch the weaker races of men; when the last gin mill shall be put out of business and the last dram shop shall be closed, so that no more of our boys shall pass through the saloon and come forth drunkards, to darken happy homes and break mothers' hearts. [When more men, especially in our churches, shall come out into the open and fight the fight of righteousness, clean government, and high moral ideals, and stand heroically for all the forces that make for the redemption of men and a better civilization.]

I believe that divine truth and divine love incarnated in human personality, and expressed in practical effort at the ballot-box and in the executive chair, will bring emancipation to our enslaved humanity. It will come as sure as God is true and almighty.

Then the heroism that will win in this fight includes the element of self-mastery. [“He that ruleth his own spirit is better than he that ruleth a city.” Self-control and self-conquest are achievements that do not come to weaklings and cowards. Jesus expressed a great truth rarely understood when He said, “Blessed are the meek, for they shall inherit the earth.” [He meant to teach that self-conquest is the only quality strong enough to win the world.] Meekness is not weakness. Jesus was the meekest person that ever lived on earth, and yet He was strong in all the elements of His manhood. He never lost His self-poise amid the trials and tests that came to Him. He was calm and dignified even when He poured forth a terrific flood of woes upon the hypocritical Jews and scheming Pharisees. Before the mob in Gethsemane, the jeering rabble in the presence of Pilate the coward, Jesus stood self-poised and dignified under the rule of His own self-mastery. What majestic strength! What courageous meekness! What sublime

heroism! That is the quality and temper of character that always wins in moral and spiritual warfare. Then even temporary defeat is but the hard, rough road over which the reformer passes to permanent and abiding success.

Who are the really strong men of earth? Not captains of finance; they are mad with the lust of greed. Not political rulers; they are wild with ambition. Not social leaders; they are intoxicated with pleasure. Not military chieftains; they are too often drunk with the passion of conquest. History records the pathetic fact that Alexander conquered all the world but himself. Poor weakling! He was the servile slave of his own appetites and passions. In the presence of his military glory, his own manhood lay prostrate in humiliating defeat. The strong, heroic men of this world are those who have the glory of self-conquest and the sweet consciousness of hidden power. These are the world's great heroes. Every reformer must stand watch over his inner life. His relations to God and men are under constant scrutiny; one blunder in moral life and conduct discounts him and weakens his cause. Here is where the enemy first attacks us. Judge Ben B. Lindsey tells in the December issue of *Everybody's Magazine* how the hind claws of the political beast of Denver tried to reach and ruin him. The "gang" invited him to a certain house of evil, where they lay in wait to expose him as a libertine and thus break him down. Failing in that plot, they investigated his private life without success. Such sleuthing is going on all the time. It is not a comfortable sensation to know that we are watched, hunted, menaced, and threatened. But it is the enemy's method of warfare.

Here is where our Christian heroism is put to the test. While we hate and denounce the nefarious business of the enemy, yet we should be kind and compassionate toward them. At the battle of Santiago Harbor, it is reported of Captain Philip that when the wounded and dying sailors on the shattered vessels of the enemy were sinking to the bottom of the harbor our sailor boys began to shout for victory, but the great-hearted captain was moved to tears, and he called to our men, "Boys, don't cheer, the poor fellows are dying." So in this great battle we place our artillery in a position to shatter the saloon and the liquor traffic to pieces, and we will never cease firing until the enemy goes down in everlasting defeat

and shame. But let us weep over and help to rescue the army of saloonists, brewers, and distillers and their families that are going down to a hell of unspeakable infamy and ruin.

Then there must be courageous adherence to the principles and moral issues of a great cause like this. Loyalty to moral principles is the greatest of all virtues. This requires manhood of oaklike, stalwart type; men of nerve and granite, which Christianity alone can produce. Living for a moral principle is as great a virtue as dying for it. It takes a great, heroic soul to resist the temptation to violate his own conscience under pressure.

Lincoln, at Independence Hall, Philadelphia, on his way to his inauguration, pointing to the flag, said, "Before I would dishonor the flag I'd lose my arm." I know that some men laugh at such statements and make the insinuating remark that "every man has his price." Ingersoll once declared that a man would be a fool to die for a principle or a cause. That might be true from the standpoint of an agnostic, but not from the standpoint of a Christian. The best product of Christianity is Christian manhood and womanhood, and it reaches the climax of its glory in the moral heroism of its devotees. History is replete with shining examples of men who stood by a moral principle to the end. Luther, knowing the Church was wrong, stood for truth and conscience against the anathemas of his enemies. Lincoln was once asked to take the wrong side of a case in law, but he replied: "I can not do it. All the time while talking to the jury I should be thinking, 'Lincoln, you're a liar; you're a liar.' I believe I should forget myself and say it out loud." That's the kind of robust manliness the times are calling for—King's men doing the King's business and making their manhood count; moral and spiritual heroes that are pushing the kingdom of God and righteousness into the realm of citizenship, commercial life, civic affairs, moral reform, and every movement looking to a better social order and a higher civilization. Clean, able, trustworthy leadership, and sterling, unselfish personality back of any great moral movement is the truest source of its strength and the surest guarantee of its success. Let it be written in letters of fire that character is service, being is doing, Christian manhood is the best capital that can be invested in a great cause. *Intro*

Then we must never forget that the strongest winning force in all reform work is the element of sacrifice. There is no other way of success except through hardship and suffering. If America shall ever be redeemed from the curse of the liquor traffic, not only the country towns and communities must be kept "dry," but the cities, the controlling factors and the nerve centers of our Nation, must be the objects of a long, persistent, tremendous campaign for righteousness and better moral standards. But to do this we must pay the cost. We all know that sacrifice is the price of human progress and blessing. Every moral enterprise has its Calvary. Every movement that blesses mankind requires the pouring out of the heart-blood of its devotees. Every triumph in reform in all the centuries of the past has had the ring of battle out of which true heroes have come, bearing the scars of conflict and carrying the marks of the derision and contempt of majorities.

I repeat it, sacrifice is the law of our civilization and the price of human progress. It bore Jesus to the cross. It carried Paul in chains to Rome. It took John to Patmos. It brought Lincoln to assassination. It led George C. Haddock to martyrdom, and Senator Carmack to an untimely death. We may count upon it that he who goes forward into the hot fire line of this reform is certain to pass through some Gethsemane and ascend some Calvary. He will march straight to some cross. He will be lonely at times, for he will be with the few. The crowd will pass by on the other side. He will often feel the sting of disloyalty and the chill of popular disfavor and misrepresentation.

The history of the temperance movement from the beginning shows that it is a glorious work, but it is costly. The Church united against the saloon is simply Christianity in its aggressive, constructive reformatory work for the redemption of humanity. There can be no compromise, no retreat, no faltering if we are true and loyal to our fellow-men. There is but one issue: The liquor business must die. The saloon infamy must be wiped out. The ax has lain long enough at the root of this upas tree. God's hand is already uplifted, and He will hew it down soon if we will only do our part.

I have said that this work of reform is costly; but, blessed be God! it pays to rescue and redeem humanity and help to safe-

guard our weaker brethren with helpful and wholesome environments. Our reward comes with the joy of victory that is sweeping over the States of our Union. Marvelously is our cause marching on. But our greatest reward will come in the profound consciousness of heroic, unselfish service faithfully performed in the interest of the emancipation of our fellow-men.

Everybody knows of the sacrifice and suffering of Florence Nightingale for the wounded and dying soldiers in the Crimean War. After the war closed all the veterans of that war were gathered at a banquet and were asked to write upon a card the name that they loved most in connection with that conflict. When the cards came in the only name that appeared was that of "Florence Nightingale." What a tribute and reward to that noble heroine! Such immortality of influence is sufficient reward.

Perhaps all of you have heard the story of Ed and Will Spencer, of the Northwestern University, at Evanston. They belonged to the Volunteer Life Service Company. This is the story: Forty-seven years ago the *Lady Elgin* went down between Chicago and Milwaukee. Will and Ed Spencer stood on the lake shore and saw the passengers struggling with the angry waves. Ed Spencer being a brave swimmer, plunged into the lake and pushed out to the struggling ones and brought them again and again to the shore until he had rescued fifteen. Then he saw two more men in a death-struggle with the waves, and pushed out and brought them in—seventeen in all. But he was exhausted and almost gone. His brother Will carried him to his room in the college, and when Ed regained consciousness he said to his brother, "Did I do my best?" Two years ago Dr. Torrey told that story in Los Angeles. Just as he had finished it some one shouted, "Ed Spencer is in this house." Dr. Torrey asked him to come to the front, and when that old water hero reached the altar, Torrey put his arms around him while the audience was melted into sobs and tears. Afterwards Ed Spencer whispered to a friend, "It is forty-seven years to-day since I rescued those seventeen persons, but of all that number not one of them has ever thanked me." /

When I heard that my heart was melted over such base ingratitude. So we may be misunderstood and maligned and unappreciated in the heroic service we perform for the deliverance



of enslaved, rum-cursed humanity, but our reward is certain in the consciousness of loyalty to conviction and fidelity to a worthy cause.

If we put into our life-work that which can not be taken out of it: personality, faith, courage, love, sympathy, heroism—imperishable elements,—then, when the conflict is over and the smoke of the battle has cleared away we shall look up into the face of our God in the presence of those whom we have helped on earth, and exclaim, “Father, I have glorified Thee on earth; I have finished the work which Thou gavest me to do.”

If thou can'st plan a noble deed,  
And never flag till it succeed,  
Though in the strife thy heart should bleed,  
Whatever obstacles control,  
Thine hour will come. Go on, true soul,  
Thou 'lt win the prize, thou 'lt reach the goal.

## Criminality of the Liquor Traffic.\*

PRESIDENT SAMUEL DICKIE.

I WANT to show first of all what a saloon is, and for the sake of accuracy I have committed to paper a few quotations.

Hear William McKinley: "The liquor traffic is the most degrading and ruinous of all human pursuits. [By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license be-

comes a partner of the liquor traffic and all its consequences." Archbishop Ireland says: "There is no hope of improving, in any shape or form, the liquor traffic. There is nothing now to be done but to wipe it out completely." Cardinal Manning says: "I impeach the liquor traffic of high crimes and misdemeanors against the Commonwealth. It is mere mockery to ask us to put down drunkenness by moral and religious means when the Legislature facilitates and multiplies inducements to intemperance on every hand." Says Bishop Spaulding: "The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world its worst enemy is drink. More than a combination of all employers the saloon has the power to impoverish and degrade the working-man."

Hear what the Supreme Court of Missouri says in the case of the State against Dixon: "The liquor traffic naturally breeds disorder and tends to pauperism and crime." The Illinois Supreme Court, 68, says: "We presume no one would have the hardihood to contend that the retail sale of intoxicating drinks does not tend, in a large degree, to demoralize the community, to foster vice, produce crime and beggary, want and misery." In the case of Schmidt against the City of Indianapolis the Supreme Court of Indiana says: "The liquor traffic is not a harmless and useful occupation, but an occupation that is hurtful, harmful, and pernicious to society."

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\* From an address in the Dickie-Rose Debate at Milwaukee, March 26, 1909.

So much, then, for these authoritative definitions of the business we are here to discuss. I stand here to say that such a business has no right to exist.

I want to read you what the courts have said thereon. In the George B. Aken case the Supreme Court of South Carolina said: "The licensed saloon-keeper does not sell liquor by reason of an inalienable right inherent in citizenship, but because the Government has delegated to him the exercise of such rights." In *Harrison against the People*, 222, Ill., 150, the Supreme Court of Illinois says: "It must be conceded that the business of keeping a saloon or dram shop is one which no citizen has a natural or inherent right to pursue." In the case of *Jordan against the City of Evansville*, 163 Ind., the Indiana Supreme Court uses this language: "To sell intoxicating liquors at retail is not a natural right to pursue an ordinary calling." In *Mugler vs. Kansas*, 123 U. S., the United States Supreme Court says: "It is not necessary, for the sake of justifying the State legislation (State prohibition referred to) to array the appalling statistics of misery, pauperism, and crime which have their origin in the use or abuse of ardent spirits; for we can not shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating drinks; nor the fact, established by statistics accessible to every one, that the idleness, disorder, pauperism, and crime existing in the country are, in some degree at least, traceable to this evil."

I call attention to a very important case, *Crowley vs. Christiansen*, decided by the United States Supreme Court, in which this significant language was used: "The police power of the State is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not the privilege of a citizen of the State or a citizen of the United States. As it is a business attended with danger to the community, it may be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils."

I call your attention to another very important case, *Ziebold and Hagelin*, passed upon by the United States Supreme Court

in the year 1887. I will not take time to quote that decision at length. It was the famous "compensation" case." In 1886, in October, the Supreme Court was equally divided, four to four, on the claim that the State of Iowa should compensate men for property depreciated in consequence of prohibition. Fourteen months afterward, on the case I have just cited, the United States Supreme Court, by a decision rendered seven to one, took the ground that if the Legislature admits the business prejudicial to public health and public morals, then, says the Court, "the hand of the Legislature can not be stayed by any claim set up with reference to so-called vested rights."

So much, then, for our first proposition, that the liquor traffic is so unfriendly to all the best interests of society that the courts, State and National, have set the seal of their condemnation upon it.

I pass to my second proposition: Prohibition is right because, viewed from the economic standpoint alone, the liquor traffic is wholly without a satisfactory defense. I stand before this intelligent company to say that the liquor business, from the commencement of the process of manufacture, through all the subsequent details, down to the point of final consumption, is entirely destitute of wealth-producing power.

The farmer brings wealth out of the soil; the miner brings wealth out of the bowels of the earth; the artisan takes the raw material and, by the application of labor, adds to its value and to its utility. The liquor traffic produces a valueless product. I believe the strongest defender of the drink traffic here to-night will freely admit that, viewed as property, intoxicating drinks occupy a peculiar class by themselves.

Destroy at this moment all the food products of America, and does anybody venture to tell me that such destruction would not be a great National calamity? Wipe out at this hour while I stand before you all the textile fabrics in America; destroy all the furniture in America, and every thoughtful man would say that such destruction would be a widespread calamity. But even here in Milwaukee I dare stand before you and say that if every drop of intoxicating liquor now on the whole earth were absolutely poured out on the ground this moment, there would be no less value in the world after its destruction than before. To

be sure, the men who had their capital tied up in it would be losers, but the drinking men would keep their money in their pockets and be the gainers.

My opponent may tell me that in this city the brewers amass wealth, and therefore they must be engaged in a wealth-producing business. If he does n't know where to find them I can take him to gambling-houses in Milwaukee where gamblers amass wealth. I shall not be able to assist him in locating pickpockets, but we have them in all parts of the country. The gambler may grow wealthy, the pickpocket may grow wealthy; the burglar may grow wealthy; but will any one affirm that either the gambler or the burglar or the pickpocket is engaged in a wealth-producing business? I hardly think so. If I stand here and say to you that the burglar and the gambler and the pickpocket take money from their victims and give no valuable thing as a consideration you would all agree with me; nobody would quarrel with me on that proposition.

I want to add a fourth term to that proposition, and say, what I profoundly believe to be true, that the burglar, the gambler, the pickpocket, *and the liquor dealer* take the money from their victim and give no valuable thing as a consideration. I am not insisting that the transactions are identical; I clearly perceive the voluntary element that enters into the one that does not appear in the others. But, speaking for the moment from purely the economic standpoint, I repeat purposely for the third time that the liquor dealer takes the money from his patron and does not give him value received.

I have before me figures prepared by the Hon. Carroll D. Wright, just a short time before his death—great statistician that he was!

Mr. Wright estimates that it requires \$3,504 of fixed capital to employ one man in the manufacture of ardent spirits; but Mr. Wright says that the same capital that would employ one man in making intoxicating liquors would employ 8.4 men in the brick and tile business; would employ 8.6 men in the manufacture of boots and shoes; would employ in all the combined building trades 9.7 men. So according to Mr. Wright's figures, if the capital now



invested in the building trades were to be turned into the manufacture of beer and whisky, out of every nine men eight would be thrown out of employment. If the boot and shoe capital were to be turned in the direction of making beer and other liquors, out of every 8.6 men 7.6 of them would be idle and only one man employed.

I have taken the pains to gather together some figures, and I found these figures in the *Milwaukee Sentinel*, a paper which most of you, I have no doubt, will presume to be fairly accurate with regard to statistical affairs that have to do with the city of Milwaukee. You will remember that on, I think, January 1st for 1906 and 1907 and 1908, and perhaps 1909, the *Milwaukee Sentinel* has been publishing statistical statements with reference to the business affairs of your city. I must make haste with these figures. I will simply read from the one column which reduces the number of employees to the basis of one million dollars of capital.

In the building trades in Milwaukee for \$1,000,000 of invested capital there are 1,210 workmen; in merchant tailoring, for \$1,000,000 of capital, there are 1,270 workmen; in the manufacture of women's clothing, 1,228; in paper-hanging and decorating for each \$1,000,000 of investment, 1,758 persons are employed; in making blank books and in binding, 1,960; in millinery and straw goods, 1,120; in boots and shoes, 1,098; in plumbing and steam-fitting, 1,145; in furniture and upholstery, 853; and in the manufacture of beer and malt tonics, 91. Dividing these numbers through by 91, I find that every time one man is employed in the manufacture of beer the same amount of capital will employ in building, 13; in merchant tailoring, 14; in making women's clothing, 13; in paper-hanging and decorating, 19; in blank books and binding, 21; in millinery and straw goods, 12; in boots and shoes, 12; in malleable iron and hardware, 12; and in plumbing and steam-fitting, 12. I find but one occupation reported in the *Milwaukee Sentinel* which employs so few men for the same amount of capital, and that is in the manufacture of coal gas. And of course, after the mayor and I are through you will see why Milwaukee needs so few people in this particular

line. You see I am trying to get in the class with the mayor. I was a mayor myself once, and I did the job so well I didn't have to do it five times in succession.

I have n't quite finished these figures with reference to Milwaukee. I find that the total amount of capital invested according to the *Milwaukee Sentinel*, in the beer-brewing and liquor-producing industry in this city is \$55,321,000, giving employment to 5,219 men and paying in wages \$3,920,000. Grouping all the other lines together in one item, there is an investment of \$159,491,000 employing 89,346 persons and paying \$510,270,000; that is, comparing the liquor-manufacturing industry of Milwaukee with all the other manufacturing lines, and we find that the second group has less than three times the capital, but has more than seventeen times the number of workmen and pays more than thirteen times the amount in wages.

Put in another form, every million dollars in Milwaukee invested in the manufacture of liquor of all kinds employs ninety-four persons. Know that when I said ninety-one, that was confined to beer and malt tonics. But group all the liquor industries together and the million dollars of capital gives employment to ninety-four persons, while in the other lines of industry a million dollars of capital gives employment to 560 persons; a ratio of about one to six. Or, otherwise, \$55,321,000 of capital in your city employed in the manufacture of liquor gives employment to 5,219 persons, while the same amount of capital invested in other lines gives employment to 30,991 persons; a very large difference in favor of these other lines of industry.

I pass, and must pass with great rapidity, to my next point. I have tried to show you that by the character of the business, the judgment of great men, and the decisions of our highest courts, the liquor traffic ought to be prohibited. I have undertaken to show you that, as an economic proposition, if the business never broke a woman's heart, if it never blighted a child's life, if it never was guilty of moral harm, yet it stands as a robber among the industries of this country. It is a pirate, a pirate on the high seas of commerce. It takes from the producing power of vast millions and it gives nothing of real worth in return. It shortens the life of the laboring man; it decreases the number of days of

his productive energy; it paralyzes his arm; it excludes him from many lucrative and honorable employments. It is the incubus to-day that is preventing labor in America from coming to her just reward.

Then let me pass to my third point, and that is that the liquor traffic breeds criminals wherever you find it. The liquor traffic is guilty of the multiplication of the great army of men and women who are going up and down this country violating our laws. Do you remember when the Haymarket massacre occurred in Chicago, and the investigation that followed? Why, that court of inquiry was always talking about the saloon. Where were the bombs made? In the back room of a saloon. Where was the conspiracy hatched? Upstairs over a saloon. Where did the anarchists meet to plan their dastardly work? In a room under a saloon. It was in a saloon, over a saloon, under a saloon, around a saloon, and above a saloon continually. The whole abominable business of anarchy would die its death if the saloon were gone.

I have taken pains to write a number of letters to representative people who know something about this question of the relation of crime to the saloon. I have here a letter from the Wisconsin State Prison, signed by the warden, Mr. Henry Towne. It is a very moderate one, but Mr. Towne, over his own signature, uses these words, "About fifty per cent owe their downfall to liquor." Well, if only fifty per cent, in God's name let us try to save that fifty per cent.

Here is one from O. L. Kiplinger, the chaplain of the Indiana Penitentiary, in which he says, "Eighty-three per cent of the convicts in this institution owe their downfall, wholly or in part, to liquor." I asked him about the violation of parole. He replied, "Of those returned for violation of parole, the State agent thinks fully seventy-five per cent do so through liquor."

I have one from the chaplain of the penitentiary at Auburn, in the State of New York. He says that eighty-four per cent of the inmates of this prison have used beer or liquor intemperately: "I believe seven-tenths were more or less under the influence of liquor at the time the crime was committed. We have a parole system, and of those returned eighty per cent are returned because they violated their promise to abstain from intoxicating liquors."

I have a letter from David Judson Starr, chaplain of the Columbus Penitentiary in Ohio, who says that eighty per cent owe their incarceration to the use of liquor.

I have one from A. J. Steelman, chaplain of the State Penitentiary at Joliet, Ill. He says that the warden tells him—I read—that “ninety per cent of the men coming to this penitentiary come, directly or indirectly, through the influence of the saloon. I wish to add to that my own opinion, that ninety per cent more of crime never receives any punishment on account of the protection afforded by the saloon.”

I have in my hands a report of one of your institutions, the House of Correction of the city of Milwaukee. I have no time to go elaborately over the figures, but I find here a total of 2,638 prisoners, and of the 2,638—when we take the drunks, the disorderlies, the drunks and disorderlies, the vagrants, and introducing liquor into prisons—you have, out of the 2,638, 2,322 of them who owe their downfall more or less directly to the use of intoxicating liquors. I regret exceedingly that I have not time to go still further.

I have in my hand here an abundance of material which would well occupy you for two hours, if you had the patience to stay and I had the time at my command.

I have been trying to say to you in the last few minutes that the liquor traffic breeds criminals, breeds them with great abundance. I hold in my hand here a report of conditions in the city of Milwaukee. I had been led to believe, by reading the speeches of Mayor Rose that have floated out over the State of Michigan, that Milwaukee was something of a paradise; that nobody in Milwaukee ever went wrong. And I am not here to say unkind things about Milwaukee. That would be most ungracious of a gentleman who is here as your guest. But I am here to say that Mayor Rose is a great deal of a poet, and he indulges very frequently in poetic license. I did not find it convenient to come to Milwaukee myself, and so, as I have often done under similar circumstances, when I could n't go I sent a man; and I hold in my hand a report prepared by a truthful man, and which I dare not read in this mixed audience. I have visited the lower portions of San Francisco and of New Orleans. I know something of the darker

side of life in New York and in Chicago and in Omaha. I know the White Chapel district in England, and I have gone through the slums of the Cow Gate in Edinboro. I know the fallen portions of the great city of Glasgow and the dark corners of the city of Paris. But I regretfully say to you that under the stimulating influence of the beer that sometimes makes Milwaukee boozy, in your town, in your city, there are dark quarters where the festering and cankering sores of vice flourish; where there is everything that is low and debauched and degrading; where naked bawds at night dance in companies for the entertainment of men, or beings that look like men. And so I am here to say that Milwaukee has not escaped the debasing, degrading, and damning influence of the drink traffic that your State fosters.

I come now to my next point, which I am admonished must be covered with considerable speed. I have said to you that the liquor traffic breeds criminals. May I venture in this presence to go one step further and say not only that the liquor traffic breeds criminals, but the liquor traffic is largely a huge organized criminal itself? I do not mean to say, and I shall not be heard to say, that every man engaged in that business is a violator of the law; but I am prepared to prove that in every section of the country where I have given it careful examination a large majority of the liquor men are themselves law breakers.

The liquor traffic murdered George C. Haddock out in Iowa because he dared oppose it. It shot down Roderick D. Gambrill in Jackson, Miss., because he dared speak an honest man's thoughts about the bad business. It dynamited the home of Mr. Mayhew in Iowa because he had the courage to stand against a traffic that was cursing his neighbors and his friends. It killed Senator Carmack in Tennessee because he dared espouse the cause of truth and womanhood. And I stand here to say that to-day the great organized liquor traffic of this country is a deceiver and a fraud and a liar and a forger and a murderer and a cheat everywhere, and it ought to be suppressed.

I hold in my hand a pamphlet full of the most sensational disclosures—disclosures showing that in the State of West Virginia the liquor traffic bought senators and bought representatives. Here are the sworn statements accessible to all who may



desire to read them, showing that men were offered as high as twenty-five thousand dollars by agents of the liquor interest if they would simply vote as their purchasers would have them do in the great State of West Virginia. But I am compelled to make haste.

I was somewhat interested to know how the brewers themselves here in the city of Milwaukee would stand on the question of obeying the law. I am something of a letter-writer myself, and so some of these Milwaukee brewers received letters. I can not read them, my time is so nearly exhausted, but I will tell you briefly and accurately what they say. Here is a letter from the Val. Blatz Brewing Company. Probably you have heard of it. Here is one from the Miller Brewing Company, said to be "the best" Milwaukee beer. Here is one from the Jung Brewing Company, "high-grade beers." Here is one from the Pabst Brewing Company, "blue ribbon beers." And here is one from another branch of the Pabst Brewing Company. Now, what are they? Well, I simply asked a few friends of mine if they would be kind enough, living as they did in dry territory, to write to these law-observing Milwaukee brewers and ask them if they would not be willing to sell beer to men who proposed to run blind pigs in violation of State laws; and every one of these whom I have named fell into the trap and answered, saying, "Yes, we are willing to help you along." I am not quoting their language: I have not the time; I am simply giving my word; and if the *Milwaukee Sentinel* will print the letters in full I have no objection to furnishing them.

So I say to you I feel quite confident that we are able to establish the proposition that the liquor traffic, the men engaged in the liquor traffic, are, to a large and disgraceful extent, themselves violators of law and willing to stand as those who aid and abet and encourage the violation of the law on the part of other people.

So, gentlemen, I stand here to say that prohibition is right because the saloon and the liquor traffic are everywhere eternally wrong, and it is the right of the people to protect themselves against the ravages of this wild animal, the un-American liquor traffic.

## William Tecumseh Sherman.\*

THE early life of William T. Sherman possesses no other interest than that which attaches to all great men. He was born at Lancaster, in our own State, in 1820, and was sent to the military academy by Thomas Ewing. He was graduated from there with the rank of sixth in a class of forty-two, in 1840. He served in the regular army in South Carolina, Florida, and California until 1853, when, the war with Mexico being over and it being thought that the military was thereafter to be numbered among the lost arts, he resigned his commission and embarked in business. For several years he was a banker in San Francisco, and so successfully managed the interests intrusted to his care that he withstood the run of the great panic that inaugurated the monetary disturbances that were so disastrous to the financial institutions of the whole country during that period. The prudence and ability he there displayed as a financier would have done credit to his distinguished brother, who in later years won such imperishable honor as Secretary of the Treasury. Nevertheless it is popularly believed that not the least of his acts of wisdom in this connection was quitting the business at the first opportunity. His next venture was as a lawyer, at Leavenworth, Kan., where he was admitted to the bar upon the order of the judge, not for his knowledge of the law, but "upon the ground of general intelligence." The only case tried by him of which we have any account was one in which he unsuccessfully defended a client who was sued for seventeen dollars, but in which, upon the suggestion of "a wicked partner," execution was defeated in a way the General's conscience did not altogether approve. He soon wearied of this profession, and, casting about for a more agreeable occupation, sought, and in 1859 was chosen to, the position of superintendent of the Louisiana Military Academy of Baton Rouge.

Here he found pleasant work, but it was of short duration.

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\* From the Memorial Address of the Hon. J. B. Foraker at Music Hall, Cincinnati, Ohio, February 23, 1891.

He had scarcely entered upon his new duties, when the election of Mr. Lincoln occurred. The spirit of rebellion took possession of the slave section, and in rapid succession the States enacted ordinances of secession, tore down the Stars and Stripes, ran up the flags of their respective Commonwealths, seized the forts and arsenals of the Federal Government, and committed other acts of treason. Looking back at these occurrences, it seems incredible that anybody could have failed to perceive that a great war was inevitable, and still it is not necessary to say to any one who can recall those days that it was almost impossible to make any one believe there was really any such danger. At the South the impression prevailed that the people of the North were so absorbed in business pursuits and so averse to arms that nothing could induce them to fight, while at the North no one had an idea that such folly and wickedness as the violent disruption of the Union could be seriously contemplated. And thus it was that the public mind was such that scarcely any one could or would foresee what was coming. Sherman was one of the few who did. He had been an intelligent observer of events and, although not then and never a partisan, a careful student of the political controversies and complications of the times. He had been identified with the people of both sections and thus had come to have personal knowledge of their differences and prejudices. And not only did he know the people, but he also knew their respective resources; and hence it was that he both foresaw the trouble and the measure of it. When we remember what irresolution was manifested at that time by many of those who had been trusted leaders, it is refreshing to recur to a man of clear conceptions, stalwart convictions, and vigorous loyalty. Sherman was such a man. While this one was doubting, and that one was halting, and another, cringing to the slave power, was raising constitutional objections and trying to compromise, pacificate, and save trade and business, he took his stand as irrevocably and as unqualifiedly as language could express it.

When Lincoln called for seventy-five thousand troops to take the field for the three months' service he regarded the measure so triflingly inadequate to meet the emergency that he declined to respond, and instead accepted the position of superintendent of a

street railway company at St. Louis, remarking that the politicians, newspapers, and fools might carry on the fight until the Government realized that we were to have a real war, and a great one, and acted accordingly. When the time came, as he foresaw it must, that the President issued his call for three-years' men he instantly tendered his services. They were as promptly accepted, and as colonel of the Thirteenth Infantry he entered upon one of the most brilliant military careers of which the annals of history give any account. He was at that time at the very zenith of his mental and physical powers. Education at West Point, service in the regular army, and life in California, Kansas, and the South had especially prepared him for the important part he was to play in the great drama. Rugged, fearless, and aggressive by nature, his varied experiences had intensified these qualities. His clear understanding of the situation enabled him to comprehend its requirements, and compelled him, from a sense of duty, to do much that was disagreeable in the way of enforcing discipline, giving advice, and making demands upon those in authority at Washington for men and means commensurate with the magnitude of the crisis. How little we now remember of many of the most serious troubles and trials of that hour!

When we look back to the war from this point of observation we see only its pageantry; we think only of grand armies and great battles; we see only drilled veterans commanded by skilled generals. Mention Grant, and you once more hear the roar of his heavy guns and the tramp of his heavy columns. Speak of Sheridan, and once again you see the galloping squadrons with flashing sabers, sweeping on to victory. And so it is that when our minds go out to Sherman we find him amid the gleaming bayonets on the bloody fields of carnage. From this distance we see him only at the head of thoroughly organized, equipped, and well-officered armies, crashing and smashing onward and ever onward with resistless power. We forget how these armies were recruited, drilled, and disciplined. We never stop to inquire about or to measure the debt of gratitude we owe to those who made soldiers of our "boys."

Let us dwell here for a moment to consider how difficult and important was this service. There were two kinds of bravery ex-

hibited by those appointed to command. One was bravery to fight the enemy; that was common. The other was bravery to defy public criticism; that was uncommon. The display of it was rare, because almost always it proved surely fatal to its possessor. It was a time of great excitement and exacting demands. Whosoever disappointed popular expectation or displeased the public fancy was instantly and generally irretrievably relegated to the rear. No one appreciated this more keenly than General Sherman; but no one allowed it less to deter him from his duty. With a heart as kind as a woman's, he yet, with unvarying constancy, enforced the strictest discipline. Officers and men alike complained, newspapers criticised, but he persisted and succeeded. Just after the Battle of Bull Run an officer of the Sixty-ninth New York, claiming that his term of service had expired, notified Sherman, who was his brigade commander, that he was going home. He was a man of position and a lawyer by profession. He was supposed to know his rights and to be able to command considerable political influence. This made no difference. Sherman promptly commanded him to return to his post, and ordered that if he attempted to leave without permission he should be instantly shot. A few days later, when President Lincoln visited the camp and addressed the troops, he chanced to say, in the course of his remarks, that he was anxious to do all he could for their comfort, and that if any one had a grievance he would be glad if he would name it to him, so that he could, if possible, redress it. The officer in question thereupon interrupted him with the statement that he had been grossly wronged by the order of Colonel Sherman, that in the contingency named he should be shot. Mr. Lincoln was somewhat nonplused for a moment, but his good sense came to his rescue and quickly relieved him. "What!" he said, "do you mean to say that Colonel Sherman has made an order that if you go home without permission you shall be shot?" "Yes, I do," replied the officer, "and there he stands, and he will not dare to deny it." Lincoln turned and looked at Sherman long enough to rivet upon him the attention of all, and then, as though having studied out a conclusion, he turned to the officer and said to him, "If I were in your place, and Colonel Sherman threatened to shoot me on condition, I would be careful not to give him a



chance, for, as nearly as I can make him out, he looks like he would do it." It is unnecessary to add that no more was heard of that grievance or that Sherman had less trouble thereafter enforcing his orders.

Such incidents hastened the time when the men in the ranks upon whom the restrictions and exactions of military life fell most severely were the most thankful for discipline. They quickly saw the necessity for what was so demanded, and the benefits to them, as well as their cause, in consequence. And from that time forward to the close of the war that officer was most respected and confided in who, in doing his own duty, made the same requirement of others. This is all plain enough and easy enough now, but it was not so then. It was the reverse. It was difficult, trying, and dangerous in the extreme to the popularity necessary to get on successfully, and only the clear-headed, true-minded, and morally brave dared to do their full duty in this particular.

In another notable instance Sherman's clear perceptions and frank expression of his views brought him trouble and humiliation. In the autumn of 1861 he succeeded to the command of the Department of the Cumberland, with headquarters at Louisville. The task that thus fell to him was that of defending our position in Kentucky, driving the Confederate armies out of the State, and ultimately, as corresponding progress was made elsewhere, conquering his way to the gulf. For this work he was furnished with but the mere fragments of a command, insufficiently equipped, and neither drilled nor disciplined. The attention of the public and of the War Department was so absorbed with the operations of McClellan on the Potomac and Fremont in Missouri that it was impossible for a time for him to secure any attention whatever or have assigned to him any of the new regiments then recruiting and taking the field.

But finally this opportunity came. He got a hearing. Mr. Cameron, the Secretary of War, being on a visit to St. Louis, was, but not without difficulty, induced to come to Louisville as he returned. With an accuracy of knowledge and a sagacity of judgment that appear, in the light of subsequent events, truly marvelous, Sherman outlined to him the situation, his resources, the strength of the enemy, their future movements, and the control-

ling importance of the operations allotted to his field of action. He then startled him and the whole country by stating that for the defense of Kentucky he needed sixty thousand men, and that to conquer his way through to the sea, as designed, he should have at least two hundred thousand. The information was so unwelcome and so discouraging to those who were still clinging to the idea that the war was to be only a short skirmish, in which we were to get along if possible without hurting anybody, that it was at once repudiated, and straightway there was inaugurated against him a campaign of the most brutal detraction and abuse. The criticisms finally took the form of a charge that his mind had become unbalanced—that he was insane; and day after day in the columns of the stanchest Union newspapers, where he should have found marks of appreciation and words of cheer and encouragement, he read only the most cruel and wanton strictures. He was shortly relieved and sent to command a recruiting station.

But finally, when driven almost crazy by persistent charges that he was crazy, his vindication came, and came grandly, both for him and his country. The calumnies that he was powerless to answer, the events of that perilous winter entirely overthrew. The country was at last thoroughly aroused, and by the magnificent victories at Forts Henry and Donelson encouraged and prepared to appreciate earnest men and sensible advice. Grant, victorious and popular, knowing Sherman and wanting him, was allowed to have him. How singular the course of human events! On the bloody field of Shiloh, Sherman, reclaimed from retirement, triumphantly redeemed himself from every aspersion and stepped at once from behind a cloud of defamation into the clear sunlight of popular favor. But as Sherman rose, Grant fell in popular esteem. Some miscreant started the charge on its rounds that he had become a drunkard. It was basely false, but it was idle to deny it. For the public, some victim there must always be. When one escapes, another must be substituted. Such is the immutable law of public sentiment. Grant must take the place of Sherman. It was so decreed. Somebody had made a charge against him, and that was enough. Indictment was conviction. No trial was necessary. And thus the man who but a few weeks before had inspired a drooping cause by demanding and enforcing

"unconditional surrender" was unceremoniously condemned to disfavor and official execution. The iron will of the silent hero submitted to the injustice without a murmur, except only to his friend and comrade, whom he had helped so recently to rescue from the shadows of the asylum. But he was not unmindful of the popular clamor. His spirit was as sensitive as it was soldierly. He was keenly touched. When he had stood the gnawing of the wrong and injustice as long as he could endure it, and feeling that it was destroying his influence and power for good, he concluded to resign and retire from the service. Upon this point he consulted with Sherman, and found in him a true friend for both himself and his country. He appealed to him not to take the contemplated step; pointed to his own experience, and successfully encouraged him to forbear and go forward in the line of duty, leaving results to the future. This was one of the most important of all the services rendered to his country by General Sherman. He saved Grant to the army, and Grant lived to give us Vicksburg, Mission Ridge, the Wilderness, Appomattox, the sword of Lee, universal freedom, and perpetual union.

From Shiloh to Vicksburg and the end of the war General Sherman's services are known to all. To recount them would be but to write over again the history of marches, battles, and sieges with which every child of the schools is acquainted. It is enough to say here that no commander of ancient or modern times has shown greater zeal for a cause or greater aptitude to serve one. He was always prepared, in season and out, in winter or summer, with provisions or without them, clothed or naked, to march any distance or fight any battle that necessity required or good judgment approved. He was always ready, always bold, always brilliant. From Chattanooga to Atlanta was one continuous battleground. For a full one hundred days he so closely confronted Johnston and Hood when they stood on the defensive, and so hotly pursued when they retreated, that his army was constantly under fire without a moment's interruption either by night or by day. By indefatigable effort, skillful strategy, consummate generalship, and heroic battle he drove the enemy from one line of defense to another, until finally it was his happy privilege to electrify the country and refute the then prevalent slander that

"the war was a failure," by wiring the President that "Atlanta is ours, and fairly won."

Whatever may be the propriety of a discussion in a defensive way of General Sherman's next great achievements, from either a moral or a military point of view, I have neither disposition nor patience to enter upon it. If there be those who for any reason can derive comfort from claiming or arguing that he was not justified in destroying Atlanta and sweeping like a besom of destruction down to the sea and up through the Carolinas, the all-sufficient answer is, and will forever remain, that it brought the end, and to bring the end was the greatest of mercies. He correctly said that war was the science of barbarism and that it could not be refined. It meant necessarily waste and destruction of life and treasure, and there was no way to stop it until the one side or the other was beaten. To weaken an enemy it is not only proper to kill his soldiers in battle, but also to destroy his resources. The policy of protecting private property, that prevailed at the beginning, was a mistaken sentimentalism. It only spared a strength by which the struggle was protracted. Beyond this idea and its requirements no property was ever touched, no individual rights were invaded, and no harm was done to any non-combatant, either white or black, male or female, old or young, rich or poor. In the light of this fact, what does it matter what the truth may be, about which the newspapers are just now so much occupied, whether he or Wade Hampton burned Columbia? Why argue such a question? Probably neither had any personal responsibility for it; but however that may be, the truth is that either might claim credit for it without risking any substantial loss of esteem. Columbia simply fell a sacrifice to the fortunes of war, and no city, except only Charleston, had less reason to expect immunity from such a fate under such circumstances. Such controversies can not change the fact that these campaigns were brilliant, both in conception and in results.

The march to the sea shook the Confederacy to its foundations. His trail was a swath forty miles wide, practically stripped of every substance that could maintain a population or sustain an army. His purpose was a new base of supplies, to cut the Confederacy in twain, and make a better acquaintance, first with South

Carolina, and then with Richmond. Stopping at Savannah only long enough to present it to the President, together with one hundred and fifty heavy guns and twenty-five thousand bales of cotton as a Christmas gift, and to refit his men and recruit his commissary stores, he turned the head of his column northward and took up the line of march into the original home of secession. While all concede the effective results of these campaigns, yet by many they have been regarded as so far free from hardships and danger as to have been little more than pleasure tramps. There is some excuse for this as to the march to the sea. The weather was fine, the roads were firm, foraging was good, and enemies were scarce.

The man who wrote "Marching Through Georgia" had tolerably accurate knowledge. But the campaign in the Carolinas was different. It was attended with considerable fighting. The season was inclement. It rained almost incessantly. The rivers and streams were swollen, and in many cases they were exceedingly difficult to cross. The roads were heavy on the highlands, and almost impassable in the low. At times they would lead through swamps miles in width, where it was necessary to build corduroy roads, sometimes as many as six layers of logs in depth, before the artillery and wagon trains could pass. This work required skillful engineering, fatiguing labor, and serious exposure. All day and all night long men uncomplainingly trudged and toiled in the mud, rain, water, and mire. There was no service they did not cheerfully render. They appreciated the effective blows they were striking, and with supreme pride and confidence in their commander vied with one another to overcome every obstacle and crown him again with triumph. This was his last campaign. It was a fit ending. It not only closed the war outside of Virginia, but it administered well-merited punishment to those who were its immediate and principal authors. Defeat was more acceptable to the rest of the States in rebellion after South Carolina had been made to know and suffer the horrors she had invoked, and victory would hardly have been satisfactory to the North or a guarantee of peace to the Nation for the future without such a chastisement of this refractory sister.

No man can conclusively say to which of our commanders we owe the most. There are naturally differences of opinion. One



excelled in this, another in that. General Sherman showed as much when he said he could always make a dozen plans for a battle and Sheridan could successfully fight any one of them, but that only Grant could invariably tell which was the best. There is one thing, however, about which we can all agree, and that is, that to belong in the group of Grant, Sherman, Sheridan, and Thomas is immortality of honor. They fittingly correspond to Washington, Jefferson, Webster, and Lincoln, the four men who would be chosen by common consent to compose the first and highest group in American history for illustrious services in civil life.

High as the compliment may be, General Sherman was distinguished equally with any one of these for the just estimate he had of the great problem of government here to be worked out, and of the tremendous possibilities of this country for the future. He knew how fatal failure would be—how grandly triumphant success. As though standing on a towering peak, unaffected by the storms that beat about its base, he looked over the clouds of contention that obscured the vision of others and saw only the greatness and the grandeur that lay beyond. With prophetic eye he beheld the sublime destiny that awaited us if only slavery could be abolished, the doctrines of secession be destroyed, and all the sections be dedicated to human freedom. It was that great purpose that moved him. Before its consummation all else paled into significance. He saw the way so clearly and comprehended the ends so justly that he was impatient with all conservatism and chafed under every restraint. He knew that in the providence of God the opportunity had come for the American people to become an American Nation and be the safeguardians of "the jewel of liberty in the family of freedom." It was for that his soul was on fire. And it was because of this greatness of his purpose that he never turned aside because of the spiteful enemies by whom he was at times assailed. He knew the day would come when all would see as he saw, and for that he could afford to wait. If that day be not already here, at least the dawn of it has broken upon us. Those who suffered most from his operations are now rejoicing in the fruits of his labors, and most of them gratefully acknowledge that his victory was their victory as well. Where twenty-five years ago his name was spoken only to be execrated,

a just measure of his character and a profound respect for his lofty patriotism are spreading in the minds of men, and ere long the time will be when, in the pride of a common country, a common greatness, and a common destiny, the people of the Southern States will thank all who aided to save them from slavery, disunion, and political death; and in that hour no name will stand higher or shine brighter for them than that of William Tecumseh Sherman.

But there was much more of General Sherman than appeared in his public life. On the morning after the Battle of Bentonville, where his last campaign was crowned with success, one of his generals congratulated him upon his achievement and with fitting words of compliment ventured to prophesy that he would some day be President of the United States. There, upon the last field he fought, with all civil distinctions both possible and probable, he quickly answered that he would never be President of the United States nor hold any other political office, remarking, as the reason therefor, that the American people were so exacting in their demands and so fickle in their attachments that no man could afford to give them service except when duty required. He then, in explanation, spoke feelingly of the time when he was charged with insanity and Grant with drunkenness. Scarcely a month passed before, in a large measure, the truth of what he said as to the uncertainty of popular favor was again strikingly exemplified in his own case. One of the terms agreed upon between him and General Joseph E. Johnston for the surrender of Johnston's forces was repudiated by the administration and rejected by public judgment. The criticisms of loyal Northern newspapers were so severe that most of them, finding their way to his camp at Raleigh, were indignantly consigned to the flames. Time soon healed this new trouble, and he was again as popular as ever before; but he never changed his mind about political place. Neither the Presidency nor any other civil station had for him the slightest fascination. Time and again he forbade the use of his name in such connection. He was great enough to be content with the high success he had attained in the profession for which he had been educated, and to be remembered and honored by his countrymen as the great soldier he was.

Of commanding stature, martial bearing, and graceful carriage, the bare sight of him was enough to attract attention and excite admiration in any assemblage. He seemed by intuition almost to know all about nature, science, literature, and art. He was a perfect magazine of all kinds of knowledge. In conversation, although at times brusque and blunt, he was both instructive and charming; and, while making no pretensions to oratory, he was in public speech fluent, versatile, and forcible. His sharp, crisp, and striking sentences fell upon the ear like the rattle of musketry. He wrote as well as he talked. He had a military directness and precision of statement that was almost classical in simplicity and strength. His letters are equal to Napoleon's, and his memoirs will be for the Americans of the future what Cæsar's Commentaries are for the Romans.

And who that enjoyed it can ever forget the warmth of his friendship? It was equaled only by the tenderness of his nature, the steadfastness of his loyalty, and his absolute freedom from every species of petty meanness.

Of distinguished family, he was nevertheless in every essential and honorable sense one of those whom Lincoln styled the common people.

Born to command, he knew how to obey. Proud to do right, he was humility itself in the presence of duty. Possessed of all the autocratic power that attached to his exalted rank, he never allowed himself to forget or disregard the rights of the humblest of his private soldiers. In his intercourse with men he constantly recognized that idea of human equality that lies at the basis and constitutes the genius of free popular government. Free from sentimentalism, and despising all affectation and insincerity, his sympathies were with all good men and all good deeds. The world is vastly better for his having lived in it. He is dead! Yes, he is dead! But the good he did has only commenced to live. The years will but brighten the pages of his history and add to his glory and fame.

# In Memoriam—John A. Johnson, Governor of Minnesota.

REV. SAMUEL G. SMITH.

[About fifty years ago two Swedish peasants came to settle in the State of Minnesota. Two years later was born to them a son, Honorable John A. Johnson, who through indescribable difficulties and great poverty by energy and integrity fought his way to the front among the public men of the State, was three times elected Governor of Minnesota in succession, and was prominently mentioned as a candidate for the Presidency of the United States.

In the autumn of 1909 he was suddenly compelled to undergo an operation for appendicitis, which terminated fatally. No such mourning had ever been known in the State of Minnesota as this tragic end occasioned. A memorial service was held in the Auditorium in St. Paul, at which twelve thousand people were present, and the following was one of the addresses on that occasion.]

HIS eulogy is not any word of mine, but your presence here. Not your presence only, but that litany of sorrow that expressed the grief of a Commonwealth. Our trade and traffic stopped and two millions of people stood with bowed heads as his coffin was lowered into the bosom of Mother Earth. This was a tribute to a knightly man who never cared for trade and traffic except as they were the symbol of human power, and that in their pursuit no weakest human brother should have a hurt unavenged.

Our sorrow is for a personal rather than an official loss. We have lost a governor—that could be borne; but we have lost a great-hearted friend—and that is hard to bear. But while we sorrow that we have lost him, let us also rejoice that such a man ever lived, and that we had the fortune to be his comrades.

HIS death was sudden. The sun is stricken from the sky while yet it is noon. The star is extinguished before its course is run. The ship did not reach port, but went down in midocean. Not the work of any man, but his own fulfillment, is the task of life. We miss him; but who can say it was not best for him? And for us all, what a lesson! Friends were looking for future triumphs. His name was upon the lips of a Nation.

He is stricken—his lips into silence, and his heart into peace; and we who remain see before us only the lonely and austere form

of Death. Out of the stillness but one word can be spoken: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." And we, like our friend at rest, are but "the stuff that dreams are made of, and our little life is rounded with a sleep."

It is not needful for me to rehearse the story of his outward life. That has almost become a hero-legend amongst our people. It is not the poor boy and his struggles, not the young man and his hopes, not the public servant and his successes, that have the greatest significance, though these have the vigor and dash of a Norseland saga.

Death is the greatest of all idealists. He strips men of the accidents of fortune or position. At his touch the drapery of place and power fall away, and in the transfiguration of the hour of separation we gaze for one moment at least upon the essential man. When death took him the rapt eyes of the multitude saw him vanish into heaven on strong wings they did not know he had; but in the vision they knew they had lost a beautiful soul.

There were elusive elements in his make-up. Other men surpassed him in the gifts of constructive statesmanship, but no other man ever knew better what ought to be done in any situation before him. Other men surpassed him in knowledge; few men were his equals in that supreme application of knowledge that we call wisdom. Other men surpassed him in foresight; his intuition took the place of all calculations. There were men who had larger gift in the use of words and in the power of imagination; he filled the supreme test of the orator. When he spoke his audience preferred his to any other voice. He possessed something of that baffling, indefinable thing men call human genius.

He was a great political leader. He used neither of the two manifest personal qualities of such leadership; it was neither the brutality of strength nor the dexterity of cunning. Nor did he need the coarser forces which many believe to be indispensable in politics. He had that intellectual sympathy more useful to the public man than all other gifts: he knew by instinct the nobler aspirations of the people. He appealed to them and he sought to realize them in his use of place and power.



Then there was the charm of his personality. He had good humor and a sense of humor. He was never tiresome. He kept his troubles to himself, and in his contact with his fellows he radiated hope and success.

He was a perfect optimist because he was a great believer. Everything was sure to work out right. Out of this was born an invincible courage. He was the most hopeful man in his sick-room, and when he knew the sands of life were running low, cheerily he said, "We have fought a hard fight." Knowing that his life was upright and his heart pure, with the same courage that had faced men he bade farewell to earth and went to meet his God.

He was a square fighter. In the contests of politics he strove like a high-class athlete. His blows were always fair.

He was not ambitious. There was in him no fretting eagerness for recognition or for place. His friends marveled again and again because he seemed to care so little. This was because he believed in his destiny. He had a star, as Napoleon had. One great purpose he cherished always. To whatever duty he might be called in the providence of God, that would he do with all his strength.

He was a great lover. This is the explanation of his tremendous power in gripping the Commonwealth and the Nation. His deepest secret was the vast capacity of his affections. In his private life he had that supreme greatness of seeking to be the minister of all men. His domestic life was a continuous poem.

No man ever had more friends, because no man was ever more friendly. But he had a large share of that noble passion which once illuminated Galilee. He loved the people and the common people. Every man who carried a burden too heavy for him was an immediate appeal. This fact glorified his life. Men who did not know him personally have wept at his untimely death because he has felt the burdens of multitudes whom he never knew and sorrowed in their pain.

He was an American aristocrat. He never felt himself common. He had the sense of character and strength. He belonged to that splendid succession of men who have wrested opportunity from the hand of difficulty, who have risen among us, and who

have greatly served their generation. He was a leading member of the genuine American aristocracy.

The thing that his life supremely says is not that to a few gifted individuals the world has great prizes. His own philosophy and his life alike speak the promise of elevation and regeneration for the whole people. Not to one young man, but to all of them, out of this new-made grave there comes to-day an appeal for the development of the best that is in them. He rose because he did small duties in a large way, and living was always to him worth while.

He is not dead to earth. His influence will be permanent among us. The monument which will be erected at the State capital by the grateful affection of a bereaved people will be a sermon in marble for all time, preaching integrity, faithfulness, and, above all, those deeper and more tender virtues of good cheer and sympathy that make the chief wealth of the world.

But most of all, he is not dead. This life were no mystery, but a mocking and abysmal tragedy, too plain before all eyes, if he were dead. We sorrow not as those who have no hope. Let us not say his death was untimely. Who can tell where this man was needed most? His beautiful victories on earth we see; but let us believe that at the heart of things there beats a love more tender than that of John A. Johnson, and that the career of our friend is, happily, only begun, and this princely man has taken his place among the great builders of the palaces of God.

# Short Sunday-school Addresses.

BY REV. BENJAMIN F. DICKHAUT AND OTHERS.



## THE RESURRECTION OF THE BODY.

*I am the resurrection and the life.* John 11: 25.

In the latter part of the eighteenth century there was born in one of the outlying districts of London a lad of very humble parents. The father was a blacksmith and had neither position through birth, education, or money. But the boy inherited what was worth more than either—he inherited a faculty for work, and it was through his patience and perseverance that he became the most distinguished chemist and natural philosopher of the nineteenth century. As a boy he was always experimenting. Do you know I always like to see a boy or a girl that is trying to do things? It's a good sign. They may not always succeed, but it shows that they have the right stuff in them for making helpful men and women. Well, this lad developed so rapidly that he soon became the foremost chemist in the land and was granted a liberal pension by the government.

Like all truly great men, he loved the beautiful and the good, and so it will not surprise you when I tell you that each day he had some beautiful little flower placed in a little silver vase on one of the shelves of his laboratory. A workman of his one day, by mistake, knocked over this little silver cup into a jar of acid. Of course it was immediately eaten up by the acid. The workman was sorry beyond all expression, for he knew how much his master thought of that cup, and now it was gone. Was n't there some way that it could be brought back? Some of his fellow-workmen thought it could and some thought it could n't. Presently Faraday, the chemist himself, came in, and, hearing the story of what had happened, did not seem to be very much annoyed or worried. But reaching up to another shelf, he poured one chemical after the other into the jar, when, in a few moments, every particle of the silver was precipitated to the bottom. Taking a pair of tongs, he very carefully lifted out the shapeless mass, washed it off, gave it to the workman who had done the damage, told him to run to the silver-smith's, and in a few days the cup was restored again to its owner. Now, if Faraday, a mere man, could bring back again the particles of silver and have the cup restored, don't you think that our God, who can do more wonderful things than all the chemists of earth put together, can revive the sleeping and scattered dust of our bodies, shape it into glorified bodies, and make it fit for our redeemed and glorified souls? I do. Don't you?—B. F. DICKHAUT.

## EVIL COMPANIONSHIPS.

*Evil communications corrupt good manners.* 1 Cor. 15: 33.

A FATHER who was very anxious to have his little boy grow up without coming in contact with the bad boys of his neighborhood any



more than was necessary, one day, as he was coming home from business, discovered him playing with three boys who were known all over town as the worst boys to be found in the community. Wise father that he was, he did n't call his boy away or say anything about it then, but waited until the lad came home at tea-time. Supper being over, he called his son by name and said, "James, will you please go to the cellar and get me three of the nicest apples you can find in the barrel?" James, of course, ran off to do his father's bidding, for the boy loved the father as well as the father the boy. Soon he came back with three of the roundest, rosiest-cheeked apples one would want to look at on a plate. He had even taken the trouble to shine them up a bit. "Thank you!" said the father. "And now, James, please go to the cellar again and please bring me one with two or three rotten spots on it," requested the father. Not quite so rapidly as before, for he rather suspected something was going to happen, the boy started to carry out the father's wishes. Soon he returned with the apple somewhat decayed and wondering what the father wanted with a rotten apple. But without a word of explanation, the father laid the three good apples on a plate in such a way that each touched the one bad apple, and then placed them all on the mantel-piece. Nothing more was said or done. Each day the boy's curiosity grew, but with no explanation from the father. After about two weeks of this dreadful suspense had elapsed the father, at the close of the evening meal, called all the family around him and asked James to bring the plate with the four apples. Much to his surprise he saw that the three beautiful apples had become specked and decayed through contact with the one apple. The father then showed the lad how the three good ones would become altogether bad if they were allowed to touch the bad one. It took the boy only a moment to learn that lesson.

Then, in a very kind way, he applied the lesson to the bad boys with whom he had seen him playing some two weeks before. The little chap became deeply interested in what was said, and right then and there promised his father that henceforth he would only play with the good boys and girls.—B. F. D.

### STRONG DRINK.

*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1.*

I WONDER if any of you have ever thought of the price the drunkard has to pay for his drinks! I do n't want any of my boys and girls ever to go into a saloon to find out; so I guess we'll wait until the drunkard comes out and we'll ask him what he pays for his drinks. We'll try to be very polite, for we know that his brain is somewhat befuddled and we do n't want to offend him. Just let me ask him. "Mr. Drinking

Man, would you mind telling us what you pay for your drinks?" He immediately straightens himself up and says, "Why, no; I'd be very glad to tell you. It costs me from five to fifty cents a glass, depending upon what I take. If I take a glass of beer it only costs me a nickel; but if I take some of the fancy drinks I have to pay a fancy price, and then it costs me half a dollar." "Thank you, very much," and we leave him.

But as we go along it strikes us that he has n't told us all the truth. And so we sit down and do a little figuring on our own account. We'll not bother about the money-price. We'll count up some other things first. At the top of the list we'll put *health*. Alcohol ruins health. The doctors tell us that when certain diseases attack a drinking man—even if he is n't quite so bad that his neighbors call him a drunkard—it's sure death; and that the chances are very much against the drinking man when he has to undergo an operation. So that health is part of the price he pays. Again, I am reminded that the drinking man has n't very much *happiness*. He may feel hilarious for a few minutes, but there is n't much happiness in a sore head, and twisted feet, and a muddled brain, and a slanderous tongue. So I think we'll have to put happiness down as part of the price, too. Still further, *home* is often the price paid. There may be a building in which the drinking man lives—although oftentimes drink puts a heavy mortgage even on that—but home blessings, and the home spirit, and the home life, and the home love are gone. Say, that's rather a large bill to pay for a little drink, is n't it? But we're not through yet. You must put down on that list heaven. What! do men forfeit heaven through drink? That's precisely what they do do. For you remember the Bible says that "no drunkard shall enter the kingdom of heaven." *Health, Happiness, Home, Heaven*—that's too big a price for me to pay. I guess I'll let drink alone. I can't afford it. Can you?—B. F. D.

## NO SECRECY IN SIN.

*Be sure your sin will find you out.* Num. 32: 23.

SIN is a most treacherous thing to handle. You do anything wrong and it will follow you all through your life. You can not tell where its effects will cease. It seems to be very much like a stone that I might throw into a pond. The stone itself is hidden from view in the bottom of the pond, but the ripples that it started continue widening until they reach the very edge. So the particular act of sinfulness may be lost and forgotten, but its influence widens until it reaches unexpected limits. Some boys and girls—yes, and some men and women, too—have the notion that they can hide a sin or that it will not be found out. But you just put it down for a fact in a little corner of your heart that while people may often succeed in hiding the evil deeds from one

another, they can not do so with God, and even with men the sins crop out at most unlooked-for times.

History gives us a very good illustration of the truth now before us. In far-off Turkey, in the days when the courts were even more unreliable than they are now, a poor man claimed that his home had been wrongfully taken away from him by his rich neighbor. The poor man had the papers, his deeds, etc., to prove his ownership, but the rich man had a host of witnesses who were ready to swear that he was the rightful owner. The day was set for the trial, but before the day came the rich man thought he would make his case surer by sending a present of five hundred ducats to the judge before whom the case was to be tried. Finally the day for the hearing came. The poor man told his story, produced his papers, all of which seemed to be in order, but he had no witnesses to substantiate his claim. The rich man brought forward his long line of witnesses, all of whom swore to the rich man's ownership. The rich man laid special emphasis upon the fact that his opponent could not produce any witnesses. He therefore urged that the decision be rendered in his favor. After a most pressing appeal by the rich man the judge reached down beneath the bench upon which he was sitting, brought out the five hundred ducats of gold which the rich man had sent him as a bribe, and then very soberly said, "You have been much mistaken in this suit; for if the poor man could produce no witnesses in support of his right, I myself can furnish him with at least five hundred." The judge threw the money back to the rich man, told him to "go!" and gave the verdict to the poor man. You can not tell at what moment sin is going to crop out, much to your embarrassment. Therefore leave sin alone, for rest assured that "your sin will find you out."—B. F. D.

## GOSSIPING AND TATTLING.

*The tongue of the wise useth knowledge aright.* Prov. 15: 2.

I HAVE noticed that there is one respect at least in which boys and girls are like men and women. I wonder if any of you could guess what it is. I don't believe you could, so I'm going to tell you. It is this, that they like to talk about other boys and girls just as the big people like to talk about other men and women. When the "grown-ups" talk about their friends they usually begin with a little apology and preface something like this, "Now, you know that I am not given to gossip, and that I wouldn't say anything about this to any one but you, but did you ever see anything quite so hideous as?—etc.," and then they begin to pull their neighbor's clothes to pieces, to slander their neighbor's good name, to make fun of their ancestors, and to ridicule their children. Of course, there is n't any one here who would do such things, but the people right over the line in the next town,

they do these things all the time. I want to tell you that it does n't make things any better to begin with that apology. That sort of thing is all wrong, and I don't want my boys and girls to get into that habit, and so I'm going to give you three little tests which you can use and which I want you to use whenever you are tempted to say anything about your playmates, neighbors, or friends.

You all know what a sieve is, don't you? I want you to run whatever you are inclined to say about any one else through three sieves, in which the mesh of each is finer than in the one preceding.

And the first is the sieve of truth. Is it true? It's a dreadful thing to think of, but many of the things people say about one another are not true at all, or only have a little truth in them and much falsehood. It may be that Mrs. Jones did pay twenty-five dollars for her last Easter bonnet. But when her neighbors begin to gossip about it they stretch the amount a little—first it's thirty, then forty, then fifty, and before the story gets half way round town she has paid at least one hundred dollars for it. Now, if you're inclined to talk about other boys and girls, be sure that you speak only that which is true. If you'll run your talk through the sieve of truth you'll find that a lot of it will run through as chaff.

Again, you take what is left in the sieve of truth and put it into the second sieve, which is called necessity. Is it necessary? It is n't necessary to repeat everything we know, even if it is true. Perhaps I did pay a dollar and a half for this tie I have on, and you know it and so do I; but that is no reason why you or anybody else should stand on the street corner and tell every one about it. It's none of their business. See? If you take all the things that are true and run them through the second sieve, "Is it necessary?" there'll not be very much left.

But having decided that something is true, and that it is necessary that it should be told, we still have to put it into the third sieve, that of kindness. "Is it kind?" What we say is one thing, and the way we say it is quite another. People sometimes tell truth in such a way that it sounds very much like a lie, while others can tell a lie so convincingly that it sounds very much like the truth. So these things which we are sure it is necessary for us to repeat, if we say them in a kindly spirit, will do us no harm and may do them good. But if we repeat them in some other way they will surely do great harm, both to them and us. Do n't forget, then, the three sieves, "Is it true?" "Is it necessary?" "Is it kind?"—B. F. D.

## WHEN JESUS PASSES BY.

*Jesus of Nazareth passeth by.* Luke 18: 37.

"T IS an ancient fable that tells of a youth who very much wanted to see the prince as he passed by on his way to be crowned king in the

royal city. He lived a great distance from the principal highway along which the prince and his company would pass, but he felt that his cup of happiness would be complete if only he could see the prince. His father and mother tried to dissuade him, but he seemed so determined that finally they gave their consent to his going. Rough and stony was the road that led to the highway, but at last, after much effort, he reached it, tired and worn. He was so exhausted with his long and tiresome journey, however, that while waiting he fell into a deep sleep. There didn't happen to be any one kind enough to awaken him when the prince and the royal attendants came along, and so the splendid procession of the prince and his gaudily arrayed courtiers passed by, unseen by the anxious youth. After it was all over he suddenly awoke, and so keen was his disappointment that he spent all the rest of his days in bitter regret. "O, that I could only have seen him!" was his cry by day and his wail by night. But he had passed, never again to return. And until the day of his death this bitter lament might have been heard by the passer-by in the little village to which he returned.

So, methinks Jesus of Nazareth, the Prince of Peace, is passing by on His royal march to be crowned "King of kings and Lord of lords." He is coming your way. He is coming my way. He is already moving along the ages with majestic splendor. A mighty company of apostles, prophets, martyrs, and saints are attending him. Are you and I going to fall asleep while this pageant of all time is passing before our eyes, and then spend the years of eternity in the bitter lament, "O, that I might have seen Him?" I trust not. Awake! Awake, then! ere it be forever too late.—B. F. D.

## PRUDENT ACTING.

*A prudent man looketh well to his going.* Prov. 14: 15.

THE coachman of a distinguished nobleman had died. He had been in the service of the family many years and was much beloved and greatly lamented. Before engaging a successor the nobleman determined to put the applicants to the test, for theirs was to be no small responsibility. So he took them to a part of the estate where the roadway ran very close to a steep precipice. "How close can you drive to the edge?" he inquired of the first. "I think I can safely guide the horses about four feet from the edge," came the answer. "Very well," said the nobleman; "stand aside!" "And how close can you drive?" he asked of the second. "I'm sure I can drive nearer than that—possibly about two feet," came the reply. "And you?" turning to the third. "I think I could go as close as a foot without any great danger," was the ready response. There was still one applicant more. "And you, my friend, what could you do?" "I would keep as far away from that edge



as I possibly could," was the answer. "You hereafter shall be my coachman," was the conclusion of the matter.

Just so in life we find scores of persons who think they must drive just as near the danger line as possible, who imagine it is smart to run risks, who trifle thus with life, health, and happiness. And then when they slip over the brink into some great temptation or wrongdoing wonder how it all happened. There are many danger points that you, boys and girls, need n't know anything about. There'll be enough that you must face without running recklessly into those you need not meet at all. How much better it is to play the part of "the prudent man who looketh well to his going."—B. F. D.

### SOWING AND REAPING.

*Whatsoever a man soweth that shall he also reap.* Gal. 6: 7.

THIS is the time of the year when the "grown-ups," as well as the little folks, like to get out and dig in the dirt. I like to see boys and girls plant something in the spring-time. It's a good sign. It does us all good to fondle old mother earth a little. She's usually kinder to us than we deserve.

But this one thing I have noticed, viz.: that all are very careful as to the kind of seed they use. Some of you even send out to the Far West in order to get the best. Now why are you so particular about the seed? Won't any old seed do? Why? Because the kind of seed you plant will determine the kind of fruit, or flowers, or vegetables you will gather when the seeds are full-grown. If I sow good cucumber seed I'm going to get good cucumbers. If I plant good corn I'm going to get good corn in the harvest, if the season is n't too dry. But if I plant Scotch thistle I'll get Scotch thistle, and all the people around me will curse the day when I became their neighbor. You can't get a crop of good pumpkins by planting dandelion seed. A man would be foolish to try the experiment. But scores of men and women, boys and girls, are trying to do just that foolish thing. They want to sow wild oats in youth and gather a beautiful sheaf of ripened wheat when they are old. But it can't be done. If you will sow wild oats you will reap wild oats. If you want a harvest of good grain you must sow good seed. For both the Bible and nature say as with one voice, "Whatsoever a man soweth that shall he also reap."—B. F. D.

### THE TEST OF CONDUCT.

*Wherefore by their fruits ye shall know them.* Matt. 7: 20.

SUPPOSE I should go out into the orchard and see an apple tree. Of course I could pick peaches from it, could n't I? (No.) Or, if it were a cherry tree I could pick pears from it, could n't I? (No.) Or, if

it were a raspberry bush I could gather strawberries from it, could n't I? (No.) So you think that every tree brings forth its own kind of fruit, do you? (Yes.) Apples from apple trees, peaches from peach trees, cherries from cherry trees, pears from pear trees, raspberries from raspberry bushes, and strawberries from strawberry vines. Yes, you're right, each tree bears only its own kind of fruit. In fact, while there are many ways of telling the different kinds of trees, this way—the fruit they bear—is one of the simplest and surest.

Now let me tell you that men and women are very much like trees. And the fruit they bear are the things they think, and say, and do. And you can come very near telling the kind of a person one is by the fruit he bears. If a man curses and swears all the time you can easily guess the kind of a man he is. Or, if he drinks and is unkind to his wife and children you don't have to search very long to learn the kind of a man he is. But if he is kind, and honest, and loving, and thoughtful to everybody he meets we know at once the kind of a man he is. And how beautifully all this tallies with the words of Jesus, when He says, "Wherefore by their fruits ye shall know them." I wonder if my boys and girls have ever thought of the kind of fruit they are bringing forth in their lives.—B. F. D.

## INFLUENCE OF CHILDHOOD.

*And a little child shall lead them. Isa. 11: 6.*

If you want to know how much a little child counts in this world you notice the next time you go on a train or a trolley car and a little baby gets in how the eyes of all are involuntarily turned toward it. Crusty old bachelors, disappointed old maids, the lady of fashion, and the weary mechanic all become interested when the chubby, roly-poly baby puts in its appearance. You may place the most eloquent of earth's orators on this platform and let me hold a good-looking, neatly-dressed child on my knee alongside of the platform, and it will hardly be five minutes before the entire audience will be watching the antics of the child and the speaker will be talking to deaf ears. A child against the world! Take the children out of the world and life would n't be worth living. We live, and work, and slave for our children.

It was the little Child graciously let down from heaven that attracted the attention of the wise men from the East; that brought the wondering shepherds from the fields, and caused the angelic visitors to sing the ever-welcome song, "Peace on earth." It was a little Child suddenly introduced into the company of the disciples that taught the followers of our Lord the much-needed lesson of humility and simplicity. And so a little child, sometimes in the sacred circle of the

family and sometimes in the larger circle of friendship, has often led those who are older into the enjoyment of a divine blessedness and a heavenly peace.—B. F. D.

### THE THREEFOLD CORD.

*A threefold cord is not quickly (easily) broken.* Eccl. 4: 12.

You see I have here three pieces of cord. I took different colors so that we could easily distinguish them. I can break any one of them quite easily. They are not very strong. I want to give names to these strings so that they will be just a little different from ordinary cord.

We will call this first one Faith. You all know what faith is. It's believing what God says is true. But what God says and what He wants us to do is largely found in a Book we call the Bible. So we will let this cord of Faith bind us to the Bible.

And now let us call this second cord Hope. Hope always has to do with the future. We don't hope for the things we already have, do we? How foolish it would be for me to hope for a nice rosy-cheeked apple, if I already had one in my hand. If we are what we ought to be we have a right to hope for the sweetest, and purest, and best in life. So we'll let this cord of Hope bind us to the future just as the first bound us to the past.

But we still have one more and we'll call that Charity or Love. We love people, not things, and as this cord is rather long we'll just let it bind our hearts to all the people of the world in Love. The cord of Faith alone might easily be broken, and so with Hope and Love. But if we take Faith, Hope, and Love and twist them together this way we'll find that it will take a very severe strain to break the combination. Faith in God, Hope in the future, and Love for all mankind are the three cords that we're going to twist into one beautiful, strong Christian life.—B. F. D.

### THE WORDS OF THE WISE.

*The words of the wise . . . are as nails.* Eccl. 12: 11.

You and I would be surprised if we could see all the different kinds of nails that are manufactured. I would n't dare say how many there are. There are the long and the short, the thin and the thick, the sharp and the dull, the hand-made and the machine-made, the spike to hold down the railroad track and the tack to hold down the carpet. They all have their uses, and the world of to-day couldn't very well spare any of them. And he is the clever mechanic who knows how to use the right one in the right place.

So there are all kinds of wise words. Long words and short words, words that are easy to spell and pronounce, and words that are hard,

words that we use often and words we seldom use, but they all have their places and uses, and he is a wise man who knows which one to use in any particular instance.

Now, in what sense are the words of the wise like nails? Many comparisons might be made, but let us speak of only one. Nails hold things together; so do the words of the wise. It is the tongue of the fool that speaketh foolishness and that separateth friends. The words of the wise make friendships closer, and as the nails will hold together pieces of wood, no matter what color, or size, or shape, or how hard, or how knotty, or how common, so the words of the wise bring together and hold together all classes and conditions—the great and the small, the ignorant and the learned, the man with money and the man without money.

### HABITS.

You have all heard the story of Sinbad, who was wrecked on the sea, and was at last cast up by the waves on an island, where he found an old long-bearded, white-haired man, who begged him to take him upon his back and carry him a little while.

Now, sailors, you know, are proverbially kind-hearted people. Sinbad was no exception. And so when this old man held out to him his shaking hands and begged to be taken up Sinbad said, "All right, old boy; hop right up." And he took him up in his strong young arms and put him astride his neck. But after he had carried him awhile he got tired. And he said, "Suppose you come down, old fellow; I want to blow a bit." But the old man would n't budge. He twined his legs about Sinbad's body and took a fresh hold. And Sinbad said, "And so that is your game, is it, you antique old barnacle; I'll show you two can work at it." And he reached up and tried to pull him off. But he could not do it. Then he backed up against a tree and tried to scrape him off. But he could not do it. And then he threw himself down on the sand and tried to roll him off. But he could not do it. And when he got up, with his eyes all full of sweat and sand, the old man was still on top. He had him. And as I look at Sinbad staggering about there on the island with the old man of the sea on his back and mastering him I am reminded of the way habits get hold of us and stick to us and master us.

We are all creatures of habit. We get in the habit of walking in a certain way. We get into the habit of holding our heads in a certain way. We get into the habit of looking in a certain way. We get into the habit of eating in a certain way. We get into the habit of doing things we ought to do, or things we ought not to do. And the habit, whatever it is, masters us and marks us. In fact, we are, the most of us, such slaves of habit that if I'd describe certain habits or imitate certain people you'd know who it was I meant without my mentioning

their names. Some habits are good. Some habits are bad. The good ones ennoble us. The bad ones degrade us. In either case they master us. Paul says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey—whether of sin unto death or of obedience unto righteousness?" That is my text, and the moral I would draw from it is, "Look out for your habits."—R. K. WICK.

### THE LARGE INCREASE.

*There is a lad here which hath five loaves and two small fishes.* John 6: 9.

A GREAT crowd of people had been following the Savior to hear His wonderful words and to see His still more wonderful miracles. They had gone out with Him a long way from the cities and towns and were evidently becoming hungry. So, turning to one of His disciples, Jesus said, "Whence shall we buy bread that these may eat?" Philip remarked that even two hundred pennyworth of bread would hardly be sufficient to feed such a multitude. But they did n't have either the two hundred pennies or the bread. Just then another of the disciples came to Jesus and said, "There is a lad here which hath five loaves and two small fishes; but what are they among so many?" The rest of the story you all know. How they made the people sit down in companies on the grass, how Jesus blessed the bread and the fish, how the disciples passed some of both to every one in the crowd, how they all were satisfied, how they took up more than twelve baskets full of crumbs. All this you know.

But to-day I want to call your particular attention to that lad who gave away his luncheon. He gave Jesus what he had and Jesus accepted it, blessed the gift, and so fed the whole multitude. Don't you suppose that boy was delighted when he saw how his scanty meal of bread and fish made everybody happy? How would you like to have been that boy? Well, you can do just as much as he did. "How?" do you ask? I'll tell you. Give yourself and what you have to Jesus; let your gift pass through His hands, and it will be both multiplied and blessed. It is just wonderful how things change as they pass through Jesus' hands.—B. F. D.

### HALLELUJAH CHORUS BY THE ANGEL CHOIR. (FOR CHRISTMAS.)

You have heard the Hallelujah Chorus. It is the climax in that masterpiece of earth-born music, "The Messiah." It was composed by Händel, one of the greatest composers and musicians. But the "Messiah" is considered his masterpiece. It is said that he spent three years in producing it. On the first Christmas night an angel choir sang



a glorious anthem—the grand “Hallelujah Chorus” of heaven and earth. God taught the angels this grand chorus. For thousands of years He had been preparing the world for the first great Christmas celebration with its heavenly “Hallelujah Chorus.” It was the sweetest music ever heard by mortal ears. It far surpassed Händel’s “Hallelujah Chorus.” There are three stanzas in this angelic anthem.

1. “*Glory to God in the Highest.*” This is not a prayer, but praise. The angels did not pray, “Glory be to God,” but “Glory is to God.” For they sung thus because the Savior was born. They were thinking of God’s wonderful love in giving to the world His only begotten Son, who was to liberate the slaves of sin. To God they ascribe the glory of this wonderful salvation. Alexander II of Russia emancipated twenty-three millions of serfs in 1861. And history honors him for it, calling it “the grand achievement of his reign.” President Lincoln set millions of slaves free in our own country, and history ascribes to him the glory of this humane act. When he visited Richmond, after it had been taken, the freedmen crowded around him in wild enthusiasm. They cried: “Thank you, dear Jesus, for this,” “God bless you, Massa Linkum!” “Bress de Lord!” So we ought to give glory to God for our redemption.

2. “*On Earth Peace.*” Jesus is the “Prince of Peace.” He brings peace and joy to our hearts if we receive Him. He takes away our sins, and then we have peace with God, peace in our souls, and will be peacemakers among men. Livingstone tells us that the cry of the natives of Africa everywhere was, in substance, “Peace, peace; white man, give us peace!” That is, in substance, the cry of human hearts in every part of the world. Jesus is called the “Prince of Peace.” He is establishing a kingdom of peace on earth. The time will come when cruel war shall cease. Love will rule. There will be no more soldiers, no more guns and cannon, no more warships.

3. “*Good Will Toward Men.*” In the gift of the Savior God revealed His good will toward man. During the Christmas season we give presents to our friends. These presents express our good will toward them. They show our love for them. So the gift of the Savior is an expression of God’s good will to men. He has no pleasure in the death of the sinners. He would rather save them and give them eternal life and happiness. He throws His arms of love around the children of men. “Joy to the world! The Lord is come. Let earth receive her King.”—J. H. HORST.

## EASTER COMFORT.

EASTER comes to us as the harbinger of joy and comfort. Across the sky of Easter morning are written, in letters of light, words of hope and cheer. The Easter message is one of comfort for all people, but especially for those who mourn. As with aching hearts we bend over our beloved dead, how precious is the message of the angel, “He is not

here; He is risen." The empty tomb of Jesus preaches the gospel of hope and life.

1. *Christ's Resurrection Is the Pledge of Ours.* Paul says, "He is become the first fruits of them that slept." And Jesus proclaims, "Because I live ye shall live also." Christ has redeemed not only the soul from the dominion of sin and Satan, but also the body from the power of death and the grave. Both Peary and Cook claim to have discovered the North Pole, and both tell us that they have planted the flag of our country there. Such is the custom of men. When a citizen discovers a new country he plants the flag of his nation there and claims the territory for his people. Jesus conquered the grave by His resurrection and planted the flag of victory there for His people. Because He arose from the dead we and our loved ones shall arise. The dear ones who have gone from us to lie in the cold grave shall not always remain there. The little child who nestled a few months or years in the mother's bosom and then faded away like a fragile flower shall rise.

It is said that a vessel was becalmed for some days near an island. Some of the sailors asked permission from the captain to visit the island. It being granted, they rowed to the shore and landed. They ate freely of some plant that threw them into a deep sleep. As they did not return the captain sent another boat to shore. When these sailors landed they found their comrades lying apparently dead. However, they went to work to rouse the drugged sleepers, and when the first one opened his eyes they hailed it as a glad omen that the rest would ere long revive, as in time they did. So the resurrection of Christ was and is the pledge that we, too, shall arise.

2. *Christ's Resurrection Divests Death and the Grave of Their Terrors.* Easter is the day above all days that throws light into the grave. It drives away all the darkness and dread from that place where we bury away out of sight our loved ones. This is true of all who believe in Jesus. He says, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." For the Christian the grave is but the bed of peaceful rest, where his body sleeps out the night that shall fly away forever before the glories of the last great Easter morning. So Easter is the victory of the greatest Conquerer over our greatest foe.—J. H. H.

## GOD'S ALARM CLOCKS.

(FOR CHILDREN'S DAY.)

You know what an alarm clock is. You have doubtless heard its whizzing noise. It not merely tells the time of day, but wakes people up in the night or early morning. It will go off at the time for which it is set. Its ringing and whirring awake the sleeper. He must, however, heed its call and get up. If he turns over and goes to sleep again,

and does it for several mornings, the clock will not arouse him. It makes as loud a noise as ever, but fails to awaken him because he did not heed its call. God has alarm clocks to awaken boys and girls spiritually.

1. *The Bible Is God's Alarm Clock.* It sends forth peals of warning to arouse young people and old people from their sleep of sin. It tells them plainly that a life of sin leads to misery in this world and in the world to come. If we heed the warning and come to Jesus He will save us and make us happy, and we shall be safe and become useful in His service. But if we do not heed God's warnings in the Bible we shall come to grief. Some children were playing in a village. They found a bomb near the schoolhouse. They did not know that it was loaded with dynamite. It had been made by some one to kill fish. The children attempted to open it with a knife. It exploded with terrible results. Two were fatally hurt and died soon afterwards. Eight were more or less injured. One's arm was blown off and his face terribly disfigured. Another's right eye was blown out and his face badly cut. Others were cut about the face and body by fragments of the bomb. So young people often toy with sinful amusements, with pleasing appetites and habits. They appear to them the mere playthings of an hour. When too late they find out that they have been playing with bombs. The result is always injury of the soul, and often it's eternal death.

2. *Conscience Is God's Alarm Clock.* I have read about an old Indian who had borrowed some tobacco from a white man. After he got to his wigwam he found some money among the tobacco. At first he was delighted to have it. He began to figure how many pounds of tobacco he could buy with it. But during the night he grew restless and could not sleep. The money troubled him. Early the next morning he came to the white man and said, "I found some money in the tobacco you gave me." The man asked, "Why didn't you keep it?" Pointing to his breast, the Indian said, "Because I've got two men here. One man say, 'It is not yours; give it back to the owner.' The other man say, 'Keep it; it is yours.' Then the one man say, 'No, no, give it back; it is not yours,' and the other say, 'Yes, yes, it is yours; keep it.' So I don't know what to do; the two men inside keep talking all night, and they so trouble me I bring the money back, and now I feel good." The two men inside were temptation and conscience, and are within you, too. Who will win?—J. H. H.

## AVENGE NOT YOURSELVES

To REVENGE oneself is wicked. It is an act of passion and shows an evil heart. Therefore God forbids us to take revenge. It means to injure some one because he has harmed us or offended us. The savage thinks it is noble and manly to take revenge. But the religion of Jesus

condemns it. It is not noble and manly. It debases boys and girls, as well as men and women. A person who had been harmed by another asked his friend, "Would it not be manly to resent it?" The friend, having the Christian spirit, answered, "Yes, but it would be God-like to forgive." When the enemies had crucified Jesus, and when He was hanging on the cross, bleeding, suffering, dying, He did not think of avenging Himself for their cruel treatment of Him. On the contrary, He prayed for them, "Father, forgive them, for they know not what they do." Here we see the Christly spirit—to forgive. Jesus teaches us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." He not only taught us to do this by word, but also by His own noble example.

King Saul hated David. He desired to kill him, and for this purpose pursued him from place to place. One night David and his men took refuge in a cave. Later, the same evening, Saul also made that cave his quarters for the night. David's men urged him to slay Saul, as he now was in his power. But David said, "The Lord forbid that I should do this thing." He had a fine chance to avenge himself. One stroke and Saul would never have troubled him any more. He resisted the temptation. He cut off only a little piece of Saul's robe, and he did this in order that he might prove to the king that he had been in David's power. He did not harm him otherwise. Was not that a noble deed? Think of this if you are tempted to revenge yourselves when you have been wronged or injured.

The spirit of revenge is a most dangerous passion. It is like a spark that sets the house on fire. Let us stamp out this spark before the entire house of our nature is wrapped in destructive flames. "Revenge is a knife without a handle. It cuts as you clutch it long before it stabs him." We have just seen how David conquered this evil spirit. Yet he lived long before Jesus gave His religion of love to the world. Even some noble heathens have resisted the spirit of revenge. Pericles was a great statesman of ancient Greece who did much for the welfare of his country. He was one day most outrageously abused by a scold. The man was in such a passion that he did not notice that it was getting dark. When his anger had finally exhausted itself Pericles said to his servant, "Bring a lamp now and light him home." That was the spirit of Christ in the heart of a man who lived nearly five hundred years before Jesus was born. "Dearly beloved, avenge not yourselves."—J. H. H.

## THE WORLD'S LIGHT.

*I am the light of the world.* John 8: 12.

LIGHT has been defined as "that which disturbs darkness." Christ therefore declared Himself to be the disturber of the world's darkness.

And before Him the darkness has been driven, upon which fact are based the words:

"The morning light is breaking,  
The darkness disappears,"

before the oncoming of Him in whom is no darkness at all.

But what composes pure, white light? Let a ray of white light pass through a prism and fall upon a screen, instead of one ray of white light, which is the combination of all the primary colors, you will see in order the colors violet, indigo, blue, green, yellow, orange, and red. Remove the prism and these colors combine again into a ray of pure, white light. We learn thereby that light is a combination of bright and somber colors. If all the rays be bright or all be somber the light will be blurred and misty. It requires blue as well as red, violet as well as yellow, and indigo as well as orange.

If Christ is the "true light" let us analyze His life to see its combination. Let His light filter through the prism of His history. Was His life all glory, all joy, all sunshine? No; it was a streak of bright and a ray of dark. It was a day of joy and a night of weeping. It was an hour of triumph and a season of heaviness. So that in order to become the "Light of the world" it required the transfiguration on the Mount and the agony in the Garden; it required the triumphal entry into Jerusalem and the base denial by a follower; it required the "Hail, Hosanna," and the "Crucify Him;" it required the tomb, and the resurrection, and the cross, and the ascension. Thus by the combination of the bright and the somber His life resolved itself into that "true light" that lighteth every man that cometh into the world.

But Christ said also of His followers, "Ye are the light of the world." This light is to be derived from Him. As the moon receives the light from the sun, so we shine by Him who is the "Sun of righteousness." If ours is to be the "pure light" it, too, must be suitably combined. The weeping must endure for a season, but joy must come with the morrow. The clouds which fly the sky are but the picture shadows for the summer landscape that shimmers in the sun. The passing shadows but emphasize the light.

We need the dark days and the bright days to purify the light of our lives.

"Into each life some rain must fall,  
Some days must be dark and dreary,"

is not the fancy of a dreaming poet, but such conditions are necessary if, in the Christian's life, there is to be that light that shall disturb and scatter the darkness of a world of moral night. "Count it all joy when ye fall into divers temptations," but "Let your light shine."—GEO. W. BUNTON.



## DIVINE COMPASSION.

*And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick. Matt. 14: 14.*

A TRAVELER in Cairo witnessed a Moslem ceremony which they called "The Living Way." It was held upon the occasion of the birthday of Mohammed. In this ceremony living men, the devotees of that religion, prostrated themselves upon the ground, forming a solid pavement of their bodies. Upon this roadway of human beings the sheikh, or holy man, a descendant from Mohammed, rode his horse in the festive procession. Upon these suffering victims this proud and heartless rider marched triumphantly on. In many instances the injuries of these poor creatures could not be hidden. Some cried bitterly with pain. Others with spines injured lay helpless and dying when the rider passed on. Pity, compassion, and concern were all foreign to the mind and nature of this heartless sheikh.

This scene, by contrast, reveals the character of Christ, whose heart was moved with compassion and pity. Instead of bruising the multitudes, He healed them. Instead of trampling down, He lifted up. Instead of slaying, He made alive. And by this mercy and helpfulness Christ revealed unto us a God of mercy, even God, our Father.

The above Scripture is a commentary upon the character of the Christ. Every member of the human race is possessed of more or less power. That power may be physical force, mental strength, money, office, or an influence. You may determine the inner life of a man by his outward use of power. Every man is capable of both good and evil deeds. See which of these is dominant in the individual and you see what he is. If, with his muscle, he strikes down and abuses his fellows; if, by his force of mind, he tricks and schemes in defeat of another; if, with his money, he buys rights and grants which deprives another; if, through his office, he becomes a persecutor, or by his influence he brings evil upon another, you at once know such a character to be a low, base, mean, and heartless man. You discover this by his wrong use of power.

The Master declared that "all power is given unto Me in heaven and in earth." But this great power was in the hand of love. This power was swayed by a scepter of mercy. Great power can be trusted only to great lovers. Infinite power is safe only with infinite love. Note Christ's use of this power and in it see His character. Not once in His career did He take up this power against His enemy. But with this power He had compassion upon the multitudes and healed their sick. He suffered rebuffs, scourge, and spittle, but He used no power to destroy His oppressors. He endured shame, ignominy, and curses, but He raised no arm against His maligners. He was denied, betrayed, mobbed, and crucified, but not once did He summon the "legion of an-

gels" to rescue Him from the cross, nor draw upon His might to stay His assassins. "As the lamb before the shearers is dumb, so He opened not His mouth." The universal word concerning Him was, "He went about doing good." In this compassion you see Christ's inner life. No devotees bleed beneath His feet. No bruised pilgrim groans with pain where the Master goes. But the blind see, the lame leap, the dumb sing, and the fevered brow is cooled to rest when the Master sees the multitudes and toward them is moved to pity. Great is His masterful use of power.—G. W. B.

### LIFE IN CHRIST.

*In Him we live, and move, and have our being.* Acts 17: 28.

THERE is an ancient fable which says that a certain giant, Antæus by name, was the son of Neptune and Terra (earth). In order to keep alive this giant was obliged to touch the earth as often as once in five minutes. And as often as he thus came in touch with the earth he became twice as strong as before. He was a mighty wrestler and could not be conquered so long as he was in contact with his mother earth. But Hercules, another giant, finally subdued him by lifting him from the earth and strangling him in mid-air. The Christian is the real Antæus. If he would be a truly living and an ever-conquering Christian giant he must ever keep in reach of and in touch with his Father, God.

Antæus was safe, mighty, and victorious when in touch with his mother. But out of reach he was out of strength. "Severed from Me, ye can do nothing," said the Master. "I can do all things through Christ which strengtheneth me," said St. Paul. Paul was the unconquerable Antæus of Tarsus, because he was ever in touch with Him who had all power both in heaven and in earth. Poor Antæus fell when Hercules, the iron-muscled, lifted him out of reach of his strength. He was safe only when near his mother. He was lost when away from her.

There is always danger in distant following of Him in whom we live, move, and have our being. "Peter followed afar off" and soon denied his Lord. If Peter had followed close to the Christ as did John, Peter's history would have been different.

During the wars between Rome and Carthage there was a Roman general, Fabius. When Hannibal's forces crossed the Alps and marched toward Rome, Fabius met them in the mountain passes, and by swooping down upon their belated baggage wagons, straggling troops, and following foragers, he annoyed this foreign foe by his guerilla warfare till they were hindered and delayed from their march upon the "Eternal City." During the delay Rome had time to assemble her forces, fortify the city, and meet and repulse the attack of the enemy. Fabius warred only upon those and that which were distant from the seat of strength.

Satan, the enemy of our soul, conducts a Fabian warfare. He at-

tacks only the unprotected. He never assails the soul in touch with Infinite Might. But the soul unguarded, the life unprotected, the Christian unwary is he who falls prey to the enemy of right. Our safety lies in nearness to Him in whom we live, move, and have our being. Our danger is measured by the line of distance between us and Him. We must not permit the enemy to lift us away from our God into the atmosphere of worldliness, formality, questioned pleasure, and sin. If thus removed we are weak, unsafe, exposed, endangered, and, Antæus-like, will fall strangled by the grip of the Hercules of destruction. "Draw nigh to God and He will draw nigh to you." "Resist the devil and he will flee from you."—G. W. B.

## JESUS ALL IN ALL.

*Jesus Christ, the same yesterday, and to-day, and forever.* Hebrews 13: 8.

OUR text contains the richest and most beautiful watchword or "slogan" any one could select by which to schedule his life. This slogan, if made the real principle of our life, will lead us to self-effacement, meekness, and unselfishness. I want to give you four rules to be observed in making Jesus all in all:

1. *Admit Jesus Into Your Life.* We are always admitting something into our lives. Many things ought never to come in, but they crowd around the thought-door and heart-door so determinedly that it is difficult to keep them out. To everything that even has the slightest hue of evil we must have the sign up, "No admittance," and, having admitted Jesus, He will then keep all evil trespassers out.

2. *Commit the Future to Him.* We have within us an insatiable longing to know. With the alert eyes of our understanding, we want to pierce the heavily veiled future. But with Tennyson we must say:

"But what am I?  
An infant crying in the night;  
An infant crying for the light,  
And with no language but a cry."

And yet, like Thomas of the disciple circle, we want to know the end from the beginning, and that can only be done from the observatory of the skies; therefore *commit the future to Jesus.*

3. *Submit All You Do to His Scrutiny.* Without the guidance of an architect you might build a hut, but not a palatial house; a tent, but not a temple; a canoe, but not a "Cunarder," and you can not afford to risk the building of your life to your own judgment. Let Jesus map out each project. Let all your work be undertaken in His name and by His sanction. A successful business man of my acquaintance reared a large

block on a commanding corner of one of the avenues of our city. On the morning of the formal opening of his new place he kept the doors locked until 9 o'clock. Having telephoned me his desire to have me be at his office by 8.30 A. M., I responded, and there I found this Christian business man and his wife, with several other ministers, his office, store, and shop help, gathered together for a short devotional service, submitting this business enterprise to the direction and favor of the Master whom he so ardently loves. On the wall of his cozy office hung a life-sized likeness of his sainted mother, who had just recently entered her heavenly home, which made the service the more tender and impressive. She had always taught her boy in all things to first ask Jesus about it.

4. *And Finally Transmit the Good of Your Life to Others.* This should be done by introducing Jesus to those who may not know Him. The good things you learn of Him and about Him should be conveyed to your playmates and comrades. That is the way Jesus will find admittance into other lives. For this reason He commanded His disciples to GO. He multiplied Himself and His powers twelve times. Let us all beware lest this multiplication should stop when it reaches us.—F. W. MUELLER.

## LIFE.

*I am come that they might have life, and that they might have it more abundantly.* John 10: 10.

IF a prize should be offered for the best answer to the question, What is life? I wonder what that answer would be. Childhood, Youth, Manhood, and Old Age would give varied answers, and all of them would seem to be correct. I once heard that a London paper offered one hundred dollars for the best definition of life, and the prize was given for this answer, "Life is a trial trip before we launch out into the great unknown." But this definition would not satisfy all, nor would any other one we might be able to give, for nothing is so apparently real and at the same time so mysterious as life. Though the mystery of life may not be explained to our full satisfaction, one thing is certain, we now have life and we must do something with it.

The poet designates the use we should make of it quite tersely when he says:

"Go forth to life, O child of earth!  
Still mindful of thy heavenly birth;  
Thou art not here for ease or sin,  
But manhood's noble crown to win."

Some one has said we only live to shiver and perspire, and we boys surely believed it while shivering at reluctantly shoveling snow from the walks around the house, but forget it entirely while skating to our

heart's delight, and there was no question about the truthfulness of living only to perspire while carrying out father's orders to root up the weeds in the cabbage-patch on a hot summer day; but, of course, we vetoed it immediately when we could slip away to the commons for a base-ball game. But life is more than a sea of pleasure and play. It is more than vapor. It is more than a dream, and if treated as such it will be like old Mike's dream in many serious respects. "Do you believe in dreams, Mike?" asked his friend. "Faith, an' I do. Last night I dhremt I was awake, an' in the morning me dhream came throe." What will it be when your dream of life comes true? May we all get the true conception of its importance, its objects, its mission. And then let us not forget that it takes strength to live where we belong. We will be jostled and we will have to indulge in some jostling ourselves while elbowing our way through the crowd of life's opportunities, temptations, allurements, and beckonings. Every nerve, muscle, blood-drop, brain-cell, mind-force, and soul-power should be forced into action to win.

Benjamin Franklin held it to be a privilege to work in his brother's printing shop, though he was subjected to very hard work and tiresome tasks, but it meant for him the first step up the ladder. Lincoln found his way to a book, even at the noon hour, among the logs that he was transforming into rails for his father's fences. Life's best is drawn out when we venture into the hard places and must travel the rugged path; for "a pound of pluck is worth a ton of luck." Put these three items down for a daily record of your life, and then watch the process—a good conscience, commendable habits, and hard work; or, in other words, head, heart, and hands—clear, clean, and clever. This already will make life abundant, but it will not satisfy the longing for life. Whence comes this hunger? And how can it be appeased? Let every one join me in repeating the answer of Jesus, "I am come that they might have life, and that they might have it more abundantly."—F. W. M.

## TWO ESSENTIALS FOR SUCCESS.

Joshua 1: 7.

AFTER much wandering about in the wilderness God's chosen people could now "pull up their tent pegs." Joshua, the commander-in chief, was receiving his orders for the miraculous crossing of Jordan, and in this interview with Jehovah he was getting his mind and heart fixed upon what he had to do to attain the highest success. This can be summed up in two words, *DARE* and *DO*.

1. *Dare To Stand With God.* A large proportion of the failures among boys and girls, young men and young ladies, comes from the want of courage. There seems to be only a shoestring where a sturdy,



oak-like backbone ought to be. So many wilt to pieces when they should face a sneer or hear a jeer, and consequently they make easy prey for sinful suggestions. At the outset God makes it plain to Joshua that he must be strong and courageous, and not be afraid to stand boldly by the orders received from Him through his predecessor, Moses. God intends to magnify His new army leader, but He can only do this if His new appointee will dare to stand loyally with Him in all things. Thus courage becomes power. Anybody can run with a crowd or follow "the gang," but only the boy with some "*DARE*" in him will turn about and unflinchingly face the jester and the ruffians. "There are my colors; that Book shall speak for me," said a young soldier in the British army, whose messmates tormented him with scorn and jeers as he laid a Bible on the table of his tent. That "*DARE*" to stand with God made him a power in the regiment and secured for him the respect of his former scoffers.

2. *Do What God Dictates.* Joshua was to do according to the law—"Turn not from it to the right hand or to the left." For such doing had the promise of prosperity. We must take our order from God. Then we can expect, yea, demand, His help in carrying them out. My little girl was dangerously sick with a raging fever. I had her in my arms long past midnight, soothing her in her feverish agony. Her mind became quite flighty, and in her delirium she continually pleaded, "Papa, I love you and I know you love me, but you must help me." My young friends, let us keep ourselves, in daring with God and doing for God, so allied to Him that we never may lose the great privilege of saying, "O Father, I love Thee and I know Thou lovest me, but Thou must help me."—F. W. M.

## ADVENTURE AND ADVERSITY.

In the first seven verses of 2 Kings, sixth chapter, we have a very suggestive account of an adventure which was so closely followed by an adversity that young people will do well to read it again and again. Let us together seek out the salient points for profitable meditation.

1. *Discontent Is Budding.* The sons of the prophets felt dissatisfied with their seminary. The University School had become too small and limited for them. They were growing, and the forming buds of discontent were about to break out into blossoms of expansion. The law of growth became manifest, which, in one sense, can be termed discontentment. The students thought the place was too strait for them. They became expansionists and wanted a wider sphere for their development. The bud at the end of the little twig reveals the same desire, the mysteriously busy inner force of growth. We would pity the lad who could always satisfy himself with the lower grades in school and had no longing to go up higher. This phase of discontent is commendable, for

though it is greatly responsible for most of the trouble in life it is the source of all progress, both in individuals and in institutions.

2. *Their Discontent Is Followed By Action.* They obtained permission to move to the Jordan. Some twentieth century youngsters would have bolted away in the night. See how exemplary their action was. The Faculty said, "Go ye." These young fellows even invited the head professor, Elisha, to go with them. We ought to move up closer to Jordan's fruitful lands, to life's greater success, every day. Do we invite Jesus to go with us? A bookseller who was a constant attendant upon the ministry of the sainted F. W. Robertson had a large portrait of the great preacher in his parlor, and he told his biographer, Frederick Arnold: "When I'm tempted to do a mean thing I go back into the room and look at it; then I can not do it. When I'm afraid of some approaching obstacle I go back and look into those sublime eyes and go away strong for the struggle." How much more than a lifeless portrait of a noble man can the living Jesus do for you! Will you ask Him to go with you?

3. *A Serious Halt in the New Enterprise Occurs.* For a dwelling at Jordan every one works in harmony to cut wood for beams. One of the boys was hewing at a tree near the Jordan's edge when suddenly the ax head fell into the water. He laments. Some modern boys might have dismissed the incident with a joke about overworking the ax handle, but he was concerned about it, for it was borrowed. How many borrowed things people use! They live on borrowed capital. Their homes are on borrowed land, which was here thousands of years before they occupied it, and it will remain long after they are gone. When we really think of it we have little that is not borrowed. And this young divinity student stopped chopping when the ax head was gone. He had no power with the beam. You see how serious this accident was. Many keep on swinging the ax handle, even though the power is gone.

4. *He Seeks Help from Elisha.* The lost tool is recovered. How fortunate for him to have invited the head professor to go along! Now the enterprise could go on again. Has the power of usefulness and right-living been lost, Jesus alone can help us to regain it. How sensible for this young man to come to Elisha in his trouble. He had never tried to get rid of him or treat him discourteously. Have we always given Jesus such consideration?—F. W. M.

## JACOB'S WAY-MARKS.

WE will take our lesson to-day out of the rich experience of Jacob's life, which was used of God in very important ways, and shall designate three places as way-marks that brought him each new experiences for his wonderful career.

1. *Bethel* (Gen. 28: 10). Jacob had left home. On how much a boy turns his back when he leaves home he will surely discover sometime in the night of trouble. It was Jacob's first night away from the parental roof. You see, his mother was n't there to pull the covers over him. O, those precious mothers! Have you ever resisted the tears of your mother? Dryden said, in old age, "I have not wept these forty years, but now my mother comes fresh into my eyes." Now, Jacob was about to make a wonderful experience. This his first night away from home, where the sky was the ceiling and a stone his pillow, was a dreary night, but it also was a night of vision. He saw God and received a message from Him. Heretofore he had known God as the God of Abraham and the God of Isaac, but after this night's experience he knew Him also as the God of Jacob. Many find God in the night of sorrow, failure, misfortune, and distress, and the night is transformed into the brightness of a golden day. That was his Bethel experience.

2. *Haran* (Gen. 29: 1). Here he met some of life's great opportunities. Here he also met his future wife. Here he also had an opportunity to get down to some hard work, and for love's sake he was willing to stick to it for many years. And his abilities developed wonderfully. His mother always believed her boy would be very successful and she was not disappointed. I once read of a mother who brought her boy to Rowland Hill to have him examined, hoping that he might become a preacher; for she said, "He has talent, I'm sure; but it seems to be wrapt up in a napkin." After the examination Rowland Hill returned her boy to her with these words, "I have shaken the napkin and can find nothing in it." In Haran the napkin was thoroughly shaken and Jacob's talent for love and business was discovered. He became rich in Haran.

3. *Bethlehem* (Gen. 35: 19). Now Jacob must bury his beloved. God and love had come into his life, and now comes bereavement. We are led into the deep waters of sorrow and grief not to be drowned, but to be cleansed. The cemetery at Bethlehem was ever afterwards a sacred spot for him. He marked the new grave with a pillar, and ever since it has become customary to place tombstones on the graves of our dear ones. So Jacob was tempered by this bereavement, and thus prepared to be used in later years for a grand demonstration in Egypt of the one living and almighty God.—F. W. M.

## REVERENCE FOR THE HOUSE OF GOD.

*This is none other but the house of God, and this is the gate of heaven.*  
Gen. 28: 17.

ONE of the things greatly needed at this time is an increased reverence for the house of God. Young people, and often old, come into the church, walk down the aisle, the hat is not removed until the man gets

to his wonted seat. Then, too, the church is made a house of merchandise, performances of a questionable kind are permitted, and even in some Sunday-schools there is that lack of decorum and order necessary to inspire the young to a higher and better life. Now these things ought to be remedied, and no doubt can be if some tact and wisdom are displayed.

In dedicating a new church in a frontier town Bishop Bowman related the following incident: During the Civil War he had been elected chaplain of the United States Senate. It happened that a boy of his acquaintance came to Washington to inquire about his brother, who was in the service, and of whom they had heard nothing for some time. After the matter had been attended to and satisfactory information obtained, the boy said to Dr. Bowman he still had one request, and that was to see President Lincoln. Dr. Bowman said he would see about it. In calling on the President Mr. Lincoln told him he would be glad to gratify the boy's request, and told the doctor to bring him around the next morning at 9 o'clock. But at the early hour of 7 the boy—whom he called Charley—was already at the office of the doctor to make the much-coveted visit to the White House. He could hardly wait for the appointed hour to come. Finally they were on their way, the chaplain leading Charley by the hand. When they stood before the White House Charley saw at the door a man in uniform, with bright, shining buttons, but it turned out that he was not the President. They stepped inside, went up a flight of stairs, Charley all the while speaking in subdued tones, and the doctor bending low to hear what the boy had to say. They knocked at the President's door and soon it opened; there stood the great President, who kindly laid his hand on the boy's head, invited them in, and then followed a brief interview. When they were dismissed they went down the same stairway, Charley speaking all the while in quiet tones. But when the outside of that historical building had been reached Charley shouted, "I shook hands with the President first," and then, in all the boisterousness of his nature, jumping and leaping over steps and cellar doors, the return trip was made. Dr. Bowman could not restrain him. "Boy, what will the people think of you?" But he did not seem to care what the people thought. The doctor asked him, "Charley, why didn't you behave that way in the White House?" "Ah," said Charley, "that was the President's house." To Charley that made all the difference. The application was not difficult. "The church," said the bishop, "is God's house, and our conversation and conduct there ought to be becoming the sanctity of this holy place. When we leave God's house our conduct on the way ought to indicate that we have not forgotten where we have been. A boy or a girl ought not leave the Sunday-school when they begin to develop into manhood and womanhood. David said there was one thing he desired, and that was that he might dwell in the house of the Lord all the days

of his life. We ought also desire this and seek after it, for they that are planted in the house of the Lord shall flourish in the courts of our God."—C. G. FRITSCHÉ, JR.

### THE MAGNETISM OF THE CROSS.

*And I, if I be lifted up, will draw all men unto Me.* John 12: 32.

SOME have thought this had reference to the ascended Lord, but the following verse reads, "This He said, signifying what death He should die."

So it is, then, the crucified Savior that will draw all men unto Himself. There is something wonderfully strange about that. Isaiah said: "He made Himself of no reputation. He was despised and rejected of men, a Man of sorrow and acquainted with grief." And yet He would draw all men unto Himself! There is a magnetism in the name of Jesus, in the story of the crucified Redeemer, in the personality of our Lord, that forever is attracting the interest of men of every age and clime. Usually a man has said, "I have yielded myself to His tender embrace." Every great truth of the Word of God finds some kind of illustration in the physical realm about us. Here I would refer you to the loadstone, or the magnet, that attracts iron and some of its ores. For a trifle you may purchase a magnet. Then place some nails conveniently, and see how the magnet draws them. What an illustration of the magnetic power of the cross! Then, too, you will notice that the smaller nails respond more quickly to the magnetic influence. That illustrates the thought that children respond more rapidly and willingly to the call of the Savior. Childhood and youth are an auspicious time. "Now or never," the blacksmith said, when he laid the red-hot iron on the anvil. And it is often now or never with the conversion of children and youth. But there is another thing peculiar to the magnet. By contact or otherwise it may impart its properties to other pieces of steel or iron. You may convince yourself of this. With your magnet you pick up some of the larger nails, and in some mysterious manner the magnetic influence pervades the nails in such a way that they, in turn, pick up other nails if they are smaller. So while Christ is drawing all men unto Himself, He will consent to impart some of that power to us, and through us accomplish His great aim and purpose. Then if the larger nails will lift up the smaller, it would imply that each has a field for service; that there is something for each to do; that there are always some over whom we might have an influence for good.

Finally, to what depths may not this magnetic power reach! Recently a cargo of nails was lost. The water was of great depth. A simple device was used to raise the cargo. A powerful magnet was let down into the deep, and one after another the kegs of nails were



brought to the surface. Humanity has often sunken to great depths. But the magnetic power of the cross reaches down to the deepest depths, and men may be rescued from the miry clay, from the horrible pit, and their feet placed on a rock. But this magnetic power of the cross is not irresistible. No, we may resist it if we will, and, we fear, many have done so to their own sorrow. Let us yield ourselves to God, for obedience and service, and at last we shall receive an abundant reward.—C. G. F.

## IGNORANCE OF YOUTH.

*Open his eyes that he may see.* 2 Kings 6: 17.

IN our youth we are often ignorant of many things we need to know. We need to have our eyes opened. There is nothing that can help us so much as the Word of God, which maketh wise the simple. We need to have our eyes opened to the folly and destructiveness of sin. Sin is often gilded in such a fashion in this world that it appears quite respectable, the thing to do. But this is only a device of Satan, who can transform himself into an angel of light to deceive, if possible, the very elect. Sin is a reproach to any people. Whether a man is of low or high estate, his sin will always be a reproach to him. We are told charity covers a multitude of sins. But some seem to have read that money covers a multitude of sins. Our young people need to have their eyes opened to the fact of the superiority, in an intellectual and moral, as well as spiritual sense, of the Christian life. Especially is this needful for young men. In 1852 it was estimated that of the Church membership in this country only three-sevenths were men. Eighteen years ago it was found that of one hundred young men only five belonged to Church. What a reproach to the young manhood of our country. We have reason to believe that Elisha's prayer is being heard, and God is opening the eyes of young men. The widespread laymen's movement would seem to indicate that. But there is still a great inequality in the number of those who attend church and those who spend their time as a tale that is told. Then, too, if the comparison is permitted, Catholicism seems to count more young men among her adherents than Protestantism. Any one can satisfy himself of this by attending worship in the churches of both creeds. This ought not to be. The Protestant young manhood ought to wake up. They need their eyes opened. If not, they will some time open their eyes to the fact that this country is becoming pre-eminently a country of Roman Catholic faith. But young men often think the temptations too great to lead a Christian life, and that they would fail in the attempt. Now, see the young men with the Prophet Elisha. He saw the city encompassed about with the Syrian army. He was about to give up. But the prophet said, "Lord, I pray Thee open his eyes that he

may see." And what did he see? He had just seen the host of the Syrian army, but now he saw the mountain full of horses and chariots round about Elisha. "They that be for us are more than they that be against us." The difficulties of the Christian life may seem great and multitudinous, but God is more than all our enemies. And if God be for us, who may be against us?

But this life is the preparatory department of the life which is to come. Let us so view it. And some time we will enter upon that state of our being where we shall no more be as the worm of the dust, but with bodies like unto the glorious body of Jesus Christ, we shall take our flight throughout all the realm of God's universal kingdom.—C. G. F.

### YOUNG CHRISTIAN PEOPLE IN LEAGUE WITH ONE ANOTHER.

*Forbid him not, for he that is not against us is for us.* Luke 9: 49.

THE young Christian people to-day are living in an auspicious era, in a time of union. It is a long time since John Wesley, the great organizer, spoke the immortal words, "I desire a league, offensive and defensive, with every soldier of Jesus Christ." This league is to be offensive; that is, we are to attack the strongholds of sin. Some Christians are always on the defensive, defending the doctrines, as if they sadly needed it. On the greater part, that is a waste of time and speech. It is a principle of tactics in war that the attacking force has most show for a victory. And that is true, not only in the war of nations, but in every moral conflict. One of the mistakes we are making is that we have not sufficiently and persistently enough attacked the different forms of evil as they appear in the social and industrial world about us. We give ourselves the appearance of being weak and imbecile. And yet the church was never so well equipped and furnished for the attack upon all manner of evil.

But this league should also be defensive. We must be prepared to defend our own positions. A man may show a good exterior, but he needs a good backbone as well. In order to do that you will need a better knowledge of the truth than you can get by mere, casual reading. As the house is firmer set, if the foundation is laid deep, so you need not so much general knowledge as particular knowledge. Try and get at the root of things. Reinforce yourself by getting as many reasons as possible for the position you hold. There is a power in knowledge, and you can't afford to be weak when there are so many sources of re-enforcement at your command.

"With every soldier of Jesus Christ," Christian people are differently organized as to method and plan. But what of that? In essential things, we need unity; in non-essential, liberty, and in all things, charity.—C. G. F.

## THE WONDERFUL STAR.—A TALK TO LITTLE CHILDREN.

CHILDREN, have you ever heard the story of the Wonderful Star? Let me tell it to you.

Once many, many years ago, even more than you can think, for it was nearly two thousand, shepherds were watching their flocks by night. They were good men, and were taking good care of the sheep. It was in the winter-time for us, but it was not winter-time for the shepherds, because they lived in a warmer country than ours.

All at once, while the shepherds were keeping watch, an angel, bright and shining, appeared before them, and they were very much frightened, but the angel told them not to be afraid. He said, "Fear not; for behold, I bring you good tidings of great joy which shall be to all people!" And what do you think the tidings were? Yes, it was the message of the birth of Jesus, the little Baby Jesus, who should some day save the people from their sins.

The angel then told them where they could find this blessed little Baby "lying in a manger." Then, O so many angels floated down from heaven till the air seemed full of them, and they sang the beautiful song of "Peace on earth! good-will to men!"

When the angels were through singing they disappeared. The shepherds were very glad when they heard this message and said, "Let us go now to Bethlehem and see the Babe." And they came to the manger where Jesus, and Mary, and Joseph were. They were very happy, and went away, telling everybody the wonderful tidings. In the Far East were wise men, who studied the stars. They could tell all about the stars, and one night as they were watching a beautiful new star shone in the sky, one they had never seen before. They knew it was the star which told of the birth of Jesus, and they, too, were happy and glad. They gathered together many beautiful and costly presents, for they knew Jesus was to be the King, and they wanted to give gifts to Him.

When they were ready to start on their journey the Wonderful Star went before them to guide them. They followed it, and at last it stood right over the place where Jesus and His mother were. When the wise men saw Jesus they fell down and worshiped Him. Then they opened their treasures and gave Him the rich gifts of gold, and frankincense, and myrrh. Then they, too, returned to their country, praising God.

The stars seem to shine together, and if you listen, listen, O so closely, maybe you can hear from afar off an angel singing, "Peace on earth! good-will to men."

The Wonderful Star of the East still shines and makes glad the hearts of all the little children, just as it did the hearts of the wise men in the long ago. Would you like to learn a pretty poem about that star?

Shine out, O blessed star,  
 Promise of the dawn.  
 Glad tidings send afar,  
 Christ, the Lord, is born.

CHORUS— Ring, ring, happy bells!  
 Happy bells, bells of Christmas!  
 Ring, ring, happy bells!  
 Christ the Lord is born!

Far through the shining sky  
 Angel voices call,  
 "Glory to God on high;  
 Peace, good-will to all!"—Chorus.

Sing, all in earth and heav'n!  
 This is Christmas morn!  
 Joy to the world is given,  
 Christ the Lord is born!—Chorus.

—LILLIE A. PARIS.

## TRYING TO MAKE SOME ONE HAPPY.

I AM going to tell a little story. Once upon a time there was a little stalk of golden rod growing away out in the woods. She was so far from the world that when she grew up and bloomed her best there was no one to look at her and no one to enjoy the bright gold of her blossoms.

The little golden rod was discontented and she said, "I don't know why I grew away back in this miserable woods. I wish I had grown out in the world where I could make people happy." She knew that the stalk of golden rod that grew by the wayside nodded to every little boy and girl that came that way, and she knew, too, that little baby hands often pulled the bright gold of the blossoms, and that the children were happy in doing so. She wished that she could make somebody happy, too, so she sighed and cried in her lonesomeness.

A tree that grew near by her said, "O little golden rod, don't worry; maybe some day you will make somebody happy." And the little golden rod went on blooming.

One day a hunter came into the woods. He was hunting around, walking here and there, among the trees and shrubs, and finally he stopped suddenly, for he did n't know where he was. He looked all around and through the depths of the woods. He could not see the open fields and he was lost. He started first one way and then another, and each time came around to just the spot where he had been before. Then

he suddenly cried, "O I am lost! I am lost! What shall I do?" He stood for a long while. At last he said, "O, I wonder if I could find a stalk of golden rod out in this wood? If I could the golden rod would help me to find my way out, for it always points to the north."

He began looking around. The little golden rod was waving its head. Presently the man cried, "O, how glad I am; here is some golden rod." Then he looked at the little golden rod and said, "Little golden rod, do you know that you have made some one very, very happy to-day? You have helped me to find my way out of this dark wood, and I thank you very, very much." The little golden rod drooped lower and lower with pleasure, and in her little heart she was happy because she had made some one else so.—L. A. F.

## AN EASTER STORY.

LAST fall one day when I was out walking I saw a little ugly caterpillar. Ugly, well I won't say that, because I don't think that a little caterpillar is ugly, do you? Well, I watched this little fellow a while. He crawled around very slowly, and the little boy who was with me picked him up in his hands and carried him home, for we wanted to watch and see what he would do.

He put him in a great open-mouthed bottle and tied a little piece of mosquito netting over the top of the bottle so that the caterpillar could get air and so that we might watch what he did. He kept crawling around for some time, and finally we left him alone. The next morning we went to the bottle, and if you could have seen! That caterpillar was spinning and spinning about himself a thin, silky-like web. It was very thin at first and very white, but it grew darker and darker, and thicker and thicker, and finally we could not see him at all. We watched for a day or two; then we said, "He is done spinning."

We could not see the caterpillar at all through the little house he had spun around himself. We loosened the netting from the bottle and took it off. There fastened to the net was the queerest kind of a little house, and when we held it close to our ears we could hear something moving around in it. We knew it was the caterpillar. We pinned the little piece of netting up to a plant that stood in the window, and there it hung many, many days. By and by we could not hear any noise in the little house. And then the little boy said, "The caterpillar is dead." Indeed, he did seem to be dead, for there was no way he could get food, no way he could get a drink, and there was no noise to tell us he was breathing at all. He was shut up tight in the little house. There was not an opening anywhere.

We waited all winter long and left him hanging to the little plant in the window. At last, one day in April, we looked toward the little



house and lo! something strange had happened. The end was opening slowly, and out there came creeping a magnificent moth. You could never think that the beautiful moth that came out—a great big fellow that measured five inches from tip to tip of his wings, the great golden wings, with gorgeous dark blotches on them—you would never have guessed, I say, that this gorgeous thing came out from the shell which we knew only contained a little caterpillar.

Boys and girls, if you have ever watched a caterpillar spin his cocoon in this way, if you have watched him come out in the spring-time, not in the form in which he went in to the cocoon, but in the form of the brilliant creature that just flies here and there, lying in the flowers and sipping the honey just as he pleases—if you have watched all this, then perhaps you can think how it must have been when the poor, lifeless body of Jesus was wrapped in linen cloths and placed in the dark tomb there on the hillside. Will you stop to think just what a gloomy, dark place it was into which these good people placed His body? Then you can think of the time that He stayed in that tomb, asleep, resting from the time that He was taken from the cross until on the Sunday morning when Mary Magdalene and the other Mary came to the tomb and found it empty. They could scarcely realize what it meant when the angel said, "He is not here, for He is risen, as He said. Come, behold the place where the Lord lay."

Wasn't it a beautiful thing to think of the great gorgeous moth coming out from the ugly dark cocoon? And how much more beautiful and glorious it is to think of Jesus as He came out from the tomb to live forever free from the wicked hands that would take Him and nail Him to the cross; forever free from those who would smite Him on the face, and those who would beat Him upon His flesh; forever free from those who would plait a cruel crown of thorns and place it upon His head and cry mockingly at Him, "Behold, the King of the Jews;" risen to a brighter, more beautiful life than He had been permitted to live upon this earth; going now up to the Father to stay there forever at His right hand. And then, too, don't you think the lesson a beautiful one for us? When friends and those whom we love are taken away from us and placed in the dark tomb, it looks so gloomy and black to us; but when we stop to think that out from it shall come a more beautiful life than the one we had ever known here upon the earth, then can we not be happy that those whom we love are living with Jesus?—L. A. F.

## DECISION DAY.

Boys and girls, when the soldiers came upon Jesus in the garden of Gethsemane they seized Him and took Him through some mock trials. They did n't dare to put Him to death, or crucify Him, without going through the form of a trial. So they took Him to Annas and Caiaphas,

and then lastly to Pilate. Pilate was a governor, and had a right to tell the people what to do with Jesus. When he heard about Him and listened to what Jesus had to say of Himself, he said, "I find no fault in Him," and he wanted to give Jesus back to the people free; but they would not have it so. The Jews who had watched and planned for His crucifixion were determined it should be carried out, and they said things to Pilate that made him keep Jesus a prisoner. Pilate said to Jesus, "Art Thou a king?" and Jesus answered, "To this end have I been born."

Pilate, if he had been so willed, might have prevented the crucifixion. He might have accepted Jesus as his King that day, but he did n't. He hesitated, and was won over by the wicked people. Pilate found no fault in Him, and yet condemned Him to be crucified. Was this a fair trial, boys and girls?

Here is something that I want to tell you: Every one must stand before Jesus just in the way that Pilate stood that day. Every one has an opportunity to receive or reject Christ, just as Pilate had that day. Even boys and girls like you may receive Him and acknowledge Him as their King, or they may turn a deaf ear to His pleadings and say, as Pilate did, "Away with Him!" I am sure there is no boy or girl here to-day but what will be glad to accept Jesus as their King.

Once in talking to the disciples, Jesus told them a story about a man who had a vineyard, and he hired workers to go into the vineyard and work for him; some he hired early in the morning, some at nine o'clock, some at twelve, some very late in the afternoon, and some just before the day was over. Jesus was really telling the story of the kingdom of heaven. The Father was the man who owned the vineyard; the vineyard was the world of good deeds; those who were hired early in the morning meant the children—boys and girls who come to Jesus early in life—and they have an opportunity of working all day in the great vineyard, doing good deeds all their lives; those who were hired at nine o'clock represent young men and women; those who came at twelve o'clock are older men and women, and those that were hired just at the close of the day represent the real old men and women that come to Jesus very, very late in life, when they have not time to do very much work for Him.

Which would you rather be?—LILLIE A. FARIS.

## THE EASTER STORY.

LILLIE A. FARIS.

ONCE in the long ago, God the Father looked down on the earth and saw all the wickedness there was among His children, and He said, "I will send My messenger to tell My children again the way of life." He sent one messenger after another. One was beaten, another was

stoned, and all that He sent were ill treated by the wicked people on the earth. God the Father said, "Perhaps if I send My Son these people will repent of their sins and become My true children." And so, once, when shepherds were watching their flocks by night, the glad message that the Son of God had come to the earth to set up His kingdom was sung out upon the air. Myriads of angels in the skies sang a beautiful Christmas melody, "Peace on earth, good will to men," and over in a manger in the little town of Bethlehem a tiny baby boy with His young mother was lying.

The little boy grew and grew until finally he was old enough to be about His "Father's business." He was always kind and good, and did everything in just the right way. I can not imagine that He ever said an unkind word or did a wrong deed. I can not think that He ever threw stones at the birds, or destroyed the dear little nests that the mother and father bird had worked so patiently and lovingly to build. I do know that when He grew to be a man that He came to the River Jordan to be baptized of John, and that after that time He went about teaching and preaching all the rest of His life. O, no one can tell how many sick He healed, how many lame were made to walk, and how many blind persons were made to see by the loving hands of Jesus! Many, many believed on Him, and yet many did not. Indeed, they began to treat Him as they had treated other messengers that the Father had sent, and at last they took Him—your Savior and mine—out to a place on the mountain side, and nailed Him to the cross. It was such a cruel thing to do, for One who had never lifted a hand to hurt or destroy any one of God's creatures! It was such a cruel thing for human beings to do to the Son of God! But they did it. As He hung on the cross He cried, "Father, forgive them, they know not what they do."

I can not tell you all the cruel things they did: how they beat Him, and plaited the cruel thorns and put them on His forehead, how they smote Him on the head and reviled Him in every way! and yet He opened not His mouth to speak any unkind word to them. I think I can see Him there on the cruel cross, and even though the sun has been shining brightly, darkness falls over all the earth for a good many hours. I think I can hear the great noise when the earthquake came, and can see those people—how terror-stricken they were!—when, all at once, they felt that this must have been the Son of God. And then I can see one as he comes begging to take the precious body of Jesus down from the cross and place it in his own new tomb. And then as he places it there, many of those who were loved by Jesus, and many who loved Him dearly, came and watched. And now I see the soldiers that are going to keep guard at the tomb standing there, watching—so that His disciples will not come and steal the body away. More than one night they stand there, and when, on the Sunday morn-

ing very early, as it begins to dawn, the soldiers are still standing there—I think I can see them as they are frightened by the wonderful thing that happens—an angel comes and rolls the great stone away, and Jesus in the beautiful new life that He is ever after to live, comes forth from the tomb; and now here come the three women, Mary Magdalena and the other Mary, and Salome, to bring spices to anoint His body. And when they come, they do not find Him, but the angel says to them, “Fear not; for I know that ye seek Jesus. He is not here, for He is risen.” And He lives for evermore!—L. A. F.

## THE MODEL SUNDAY-SCHOOL TEACHER.

*“Feed My lambs.”* John 21: 15.

THE Sunday-school teacher is called to feed the lambs of Christ. For this reason each Sunday-school teacher should be a model. A model Sunday-school teacher is one whom we can present to others as a pattern. He is loyal to God, to the Church, and to the Sunday-school. He does his duty conscientiously and faithfully. I am going to present a model Sunday-school teacher to you. Let each Sunday-school teacher ask himself or herself, “Am I a model teacher?” If we are not, let us find the reason why, and overcome it by the grace of God. In order to fully present the model Sunday-school teacher to our mental vision, we must study his characteristics.

### I. THE MODEL SUNDAY-SCHOOL TEACHER IS A TRUE CHRISTIAN.

The Sunday-school teacher who has experienced that Christ has regenerated his heart and dwells within him has more courage in the work. He realizes the great importance of directing the scholars of his class to Christ. He feels the greatness of his mission. He has something to spur and urge him onward. He feels that he is solemnly held responsible to God for the proper instruction of his class. Therefore, he is more faithful and successful than the teacher who is not a Christian.

In reality only a true Christian ought to be entrusted with the teaching of a Sunday-school class. All who are not truly converted to God are spiritually blind. God says in His Word, “The blind can not lead the blind.” The Sunday-school teacher who is a true Christian can have a good influence over his class. The scholars will say of him, “We believe what he says, for he practices what he preaches.” A great divine once preached a powerful sermon upon this theme, “The Teaching Power of a Religious Life,” using as his text the words of Christ in the Sermon on the Mount, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Indeed, a religious life has wonderful power to

teach. Who can estimate what marvelous power the life of a true Christian has to teach in a community?

A certain Christian man lived in a community where all of his neighbors were ungodly infidels, but he let his light shine. One day one of the infidels said: "We all in this community, with the exception of this man, claim that we do not believe in God, the Church, and the Bible. But he shows us through his life and actions that there must be a reality in religion. He undoubtedly has something that we have not." That Christian simply through his holy life led many to accept Christ. A truly religious Sunday-school teacher always has a similar influence.

Cato the Elder, a great Roman magistrate of antiquity, once said, "Honorable sayings ought to be succeeded by honorable action, lest they lose their reputation." The noble sayings of the Sunday-school teacher never lose their power for good, if he always acts honorably and in harmony with the teachings of the gospel.

## II. THE MODEL SUNDAY-SCHOOL TEACHER LOVES THE CHILDREN. HE LOVES HIS SCHOLARS.

Who of our teachers in the public schools are the most successful in inculcating knowledge? Those who have the greatest supply of science enthroned in their brains? Never. Those who love the children most, and take the most interest in them. They can draw them to themselves by love. One of the greatest instructors of Indiana once said, "A teacher may have a knowledge of all the various sciences and yet be a failure as a teacher, if he fails to love his pupils."

Especially must the Sunday-school teacher love the children in order to give them a knowledge of divine things, and lead them to Christ. Christ, the greatest of all teachers, marvelously attracted the children. He held men within His spiritual embrace like a magnet. Why? Because He loved them. Precisely so the Sunday-school teacher can attract scholars if he has a burning love for their souls. Paul, the greatest of Christ's apostles, says, "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass, or a tinkling cymbal."

## III. THE MODEL SUNDAY-SCHOOL TEACHER IS STUDIOUS.

The Sunday-school teacher, as Paul instructed Timothy to do, should lovingly teach all the doctrines of God; but he by study must first get acquainted with these doctrines. No teacher can have a correct knowledge of the Bible, and properly explain the Sunday-school lesson without studying it diligently.

Euclid was a great Greek mathematician and philosopher. He is said to have been the most ancient of all mathematicians and philosophers. He wrote a renowned book upon the "Elements of Geometry."



Once King Ptolemy Lagus asked him this question: "Is there not a shorter and easier way to a knowledge of geometry than the one you have laid down in your Elements?" Euclid answered, "There is no royal road to geometry." He was right. There is no royal road to any kind of knowledge or achievement. We must work and study. Study is also necessary to obtain a knowledge of the Bible. This the model Sunday-school teacher realizes, and for this reason he is studious.

Why do some teachers not understand the lesson? Why is it that they can not explain it, and interest their classes? Why do they not have anything of value to say? It is because they do not study.

We have so many excellent lesson helps that any teacher can fully understand the lesson, and have grand things to say. The model Sunday-school teacher never waits until Saturday night or Sunday morning to study his lessons. He begins early in the week.

As we study God's Word, we must ever pray for the Holy Spirit of Light to guide us in all truth, else we search in vain.

#### IV. THE MODEL SUNDAY-SCHOOL TEACHER IS PRAYERFUL.

Prayer is the key to all success in the Christian life and work. Prayer is also to a great extent the key that opens the hearts of the Sunday-school scholars, and makes them susceptible for God's Word. A discouraged Sunday-school teacher once said to a minister of the gospel: "I have tried all that I could with my class. I have been patient. I have described the horror of sin, and also the blessedness of holiness, but all has been in vain." The minister said: "Have you tried prayer? Prayer is an arrow that always slays its victim." She tried prayer. She prayed most earnestly for her scholars, and at last led almost all of them to Christ. Prayer is the rope that rings the bells of heaven, and calls God and His angels to our assistance. Eliot truly said, "Prayer and pains can do anything."

I hope that we will all strive to be model Sunday-school teachers. To be sure, we are not perfect; we never will be in this life. But by the grace of God we can always improve. If we feel and pray as Paul did, "Who is sufficient for these things?" God will help us, day by day, to become wiser and better in every respect.—C. H. MILLER.

### WHY WE SHOULD GO TO SUNDAY-SCHOOL.

*"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Luke 2: 46.*

THESE words refer to the boy Jesus, at the age of twelve years, in the temple. This teaches us how we ought to love the Sunday-school and the house of God. All children ought to go to Sunday-school. We never ought to let Sunday morning go by without going to Sunday-

school and church. When we possibly can we ought to go. Sunday can not be Sunday to us when we fail to go to God's temple.

Even grown people ought to go to Sunday-school. The Sunday-school is mainly intended for the children, but as we all are to remain childlike in our faith and love, even in old age, we ought to go to Sunday-school as long as we live. We ought never think that we are too large or too old to go to Sunday-school. I am glad that we have so many young men and women in our Sunday-schools. It is a good sign that they still want to sit at the feet of the Lord Jesus and learn of Him. Now let us hear a few plain, simple reasons why we should go to Sunday-school.

I. WE SHOULD GO TO SUNDAY-SCHOOL BECAUSE IT IS THE WILL OF GOD THAT WE SHOULD GO.

Sometimes when we want to go to certain places or do certain things, it is hard for us to learn whether it may be God's will or not. But we know for certain that it is God's will that we should go to Sunday-school. God said that He dwells in His house with His Holy Spirit. In God's house we study His Word. God said that we should study His Word. Even children can and should study God's Word as the child Timothy did. For this reason we know that it is God's will that we should attend the Sunday-school.

To do God's will should be the main object of our lives. If we do His will He can bless us. How grand it is when God's blessings are upon us no one can tell! When I was a boy my godly mother often used to put her hand upon my head and bless me, and pray for me. These blessings have been following and inspiring me all these years. Yet it is much grander to have God's blessings go with us. If we do God's will He is for us and with us. Men may be against us, and persecute us, but still we can say, "If God be for us, who shall be against us?" We are always safe when God is on our side. When we go to Sunday-school we do God's will; then He is well pleased with us.

II. WE SHOULD GO TO SUNDAY-SCHOOL BECAUSE THERE WE ARE IN GOOD COMPANY.

Bad company is very dangerous. Many boys and girls that had good parents have been ruined forever by bad company. We older people can tell you about many children who were ruined by bad company. Bad company is worse than poison for boys and girls, because it ruins body, mind, and soul. Therefore, God tells us to come out from among them that are wicked.

In the Sunday-school we are in good company; yes, in the best company, because as a rule the very best boys and girls, the best men and women go to Sunday-school.

### III. WE SHOULD GO TO SUNDAY-SCHOOL BECAUSE WE LEARN THE BEST THINGS THERE.

To learn something good is like eating good, wholesome food: good food strengthens the body and good thoughts strengthen the mind and soul. If we digest good thoughts they make the mind and soul healthy.

Great men have noble thoughts, and can tell us good things; but the greatest thoughts that men have ever had have come from God; they have been revealed to them of God. In the Sunday-school we get acquainted with God's sublime thoughts. What your good Sunday-school teachers tell you is not their own. They tell you what God tells them in His Word and with His Spirit. Remember these things, to do them, and they will make your lives and characters noble, useful, and godly. The greatest men in the world are those that have the noblest characters, and that are most useful in this world.

### IV. WE SHOULD GO TO SUNDAY-SCHOOL BECAUSE THE OBJECT OF THE SUNDAY-SCHOOL IS TO LEAD US TO THE LORD JESUS CHRIST.

It is a precious thing to our souls when we find a true friend. David found a good friend in Jonathan. They spent many happy hours together. When we find true friends, who are faithful, we ought to appreciate them, be true to them, and ever treat them friendly.

There is a Friend that sticketh closer than a brother. Christ is this Friend. He can do more for us than any other friend ever can. He saves us from our sins. He gives us strength to overcome them. He blots them out with His precious blood. He fills our souls with His blessed peace, so that the Spirit of God bears witness with our spirit that we are God's children. He even can comfort and strengthen us in the hour of death, so that we can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me."

In the Sunday-school we get acquainted with this precious Friend. When we give ourselves to Him, He becomes our personal Savior. When America was first discovered wealthy Englishmen came here to find the fountain of perpetual youth. To be sure, they never found it. But, thank God! in the Sunday-school we can find the real fountain of perpetual youth. Even in old age the Lord Jesus Christ keeps the joy bells of the heart ringing. He gives us joy unspeakable that reaches beyond the grave. Thousands have gone West to find gold; the most of them went in vain. In Christ we find that which is much more precious than gold. Christ gives us peace that the world can not give and can not take away from us. All of the gold of this world can not satisfy the heart. Christ can and does. The things of this world must all be left behind when we die, but Christ goes with us into the blessed future world.

Let us all love the Sunday-school. Let us try to build it up and bring others into the house of God. If we are faithful over a few things in this world, the Lord will make us rulers over many things in the glory of His future kingdom.—C. H. M.

## WHAT THE SUNDAY-SCHOOL HAS ACCOMPLISHED.

*"Ye shall know them by their fruits."* Matt. 7: 16.

THE Lord Jesus says, "By their fruits ye shall know them." By its fruits we can also know what the Sunday-school has accomplished. It is a glorious tree that brings many blessings far and near. If we will only look around us for a short time, we can see the many fruits of the Sunday-school.

### I. IN A GENERAL WAY THE SUNDAY-SCHOOL HAS ACCOMPLISHED VERY MUCH.

In any community where people love the Sunday-school, you can see its glorious fruits. There the children, as a whole, are more polite; they use more refined language, and keep the Sabbath day holy. A judge in Bristol, England, said of a certain community, "The people are so ungodly there that it is not safe to be on the streets after 9 o'clock." Some years later he said, "It is not dangerous to be on the streets at night there any more; a wonderful change from ungodliness to peace and godliness has taken place there." When he was asked, "What brought about such a great change in that town?" he answered, "This change was brought about exclusively by the Sunday-school."

Ex-President Benjamin Harrison was a model Sunday-school teacher. He taught a Sunday-school class for many years in a town of Ohio. When living at Indianapolis he also taught a class until the country called him to be President of the United States. The Sunday before he went to Washington to be inaugurated, he taught his Bible class as usual. At Washington his gardener wanted to keep a dog to drive away the boys who stole and injured the fruit on the White House grounds. President Harrison said to the gardener, "Send a Sunday-school teacher after the boys to teach them, and you will need no dogs to protect the fruit around the White House."

### II. THE SUNDAY-SCHOOL IS A GREAT BLESSING TO THE TEACHERS THEMSELVES.

Even God's Son, Jesus Christ the Savior of the world, was in the greatest happiness when children surrounded Him. He said, "Suffer the little children to come unto Me and forbid them not: for of such is the kingdom of God." Thousands of Sunday-school teachers can say that they were gloriously blessed as they taught their classes.

When the true preacher preaches the gospel, he is blessed first. He enjoys the honey of the gospel as he studies and preaches the Word of God. The true Sunday-school teacher also enjoys the same blessings as he studies and teaches the Word of God.

There are also many grand lessons that we can learn from the children as we teach them. The Word of God tells us that such that teach the glad tidings of the gospel shall be blessed. Lessons can even be learned from the children that will help us on in the Christian life.

Get your heart fully into the work and you will learn through experience that it is blessed to instruct others in true godliness. Your religion can never get sour if you faithfully work in the Sunday-school.

### III. THROUGH THE SUNDAY-SCHOOL THOUSANDS OF CHILDREN ARE LED TO CHRIST EACH YEAR.

Many, many who now are children of God, washed in the blood of the Lamb of God, and happy in Christ, were brought to the way of salvation through the Sunday-school. Many when they are asked who brought them to the Lord Jesus must point to some godly Sunday-school teacher. Many of our best preachers of the gospel, and many of our most honorable business and professional men were influenced to come to Christ, and were developed into grand, noble characters through the Sunday-school. How many no one can tell.

Some day, when the glorious harvest time shall come at the end of the world, many of those who will stand before God's throne to receive the crown of life eternal will say, "I was drawn to the blessed Christ through the Sunday-school." How many no one can tell. Then up yonder the faithful Sunday-school teacher who led many to righteousness shall shine as the stars forever and forever.

The prophet of the Lord in olden times said, "I am engaged in a great work." All faithful Sunday-school workers are engaged in a great work. It is the greatest work that man can do. They are co-laborers with the Lord Jesus Christ. Some day their reward shall also be great and glorious.

### IV. NO ONE CAN TELL WHAT A GREAT BLESSING THE SUNDAY-SCHOOL IS TO THE CHURCH.

Some of the greatest revivals that the Church has seen were kindled in the Sunday-school. Many of our largest churches were brought into existence and were kept growing through the Sunday-school. Many times the teachers were discouraged, and thought that all their work was in vain, but God encouraged them, they kept on, and at last the blessing came.

God is in the Sunday-school. He is with the Sunday-school teacher. For this reason the Sunday-school has accomplished so much good in the past.



The first Sunday-school that was organized was composed of just a few children that were picked up from the streets. Now there are millions in the Sunday-school all over the world. The Sunday-school could never have grown so wonderfully if God had not been with it. When the roll is called up yonder millions upon millions of Sunday-school scholars will be there. God grant that every one in our Sunday-school may be there. If we give ourselves to Christ, and faithfully serve Him, we will be sure to be there.—C. H. M.

## WHAT GOD WANTS CHILDREN TO DO.

*"And the Lord came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak: for Thy servant heareth."*

1 Samuel 3: 10.

EVEN as a boy Samuel ministered unto the Lord in the temple, under the high priest Eli. While he served in the temple God spoke to him in the night, as he lay upon his couch. The Lord called to him, "Samuel! Samuel!" and the boy Samuel answered as Eli told him to do, "Speak, Lord, Thy servant heareth."

God is interested in the children. He thinks of them and speaks to them. Even though some selfish, vain people do not love children, have no friendly smile, no kind words for them, yet God loves them, thinks of them. He is interested in their welfare, and speaks to them. To have God's friendship means more to us than to have the friendship of the whole world. He can bless and help us when no one else can. God spoke to Samuel through a voice from heaven, and woke him from his sleep. How does God speak to children to-day? He speaks to them with His Word, by means of the voice of conscience, with His Holy Spirit. He speaks to them and reveals His holy will to them through godly parents and through the teachers in the Sunday-school.

God had a work for Samuel to do. Thus He has something for all children and young people to do to-day. All who are willing to open their spiritual eyes and ears can clearly learn what God really wants them to do.

### I. GOD WANTS CHILDREN AND YOUNG PEOPLE TO SERVE HIM.

All children and young people want to be truly happy. They fear trials and sorrows. But they can never be happy in the highest sense until they serve God. Serving God brings us happiness for time and eternity.

Two men, each about seventy years old, were dying in a Deaconess Hospital. The one served the world from childhood. He had good Christian parents, he was raised up in the Church, and in the Sunday-school, yet he forgot God. He lived entirely for the world, and sought happiness in the pleasures of the world. One of the deaconesses asked

him this question, "Are you happy?" He answered: "I am a deceived man. Satan deceived me, and I deceived myself. The pleasures of the world left my heart empty. In my serious moments, when I came to myself, I was always sad instead of happy. Especially now while dying I am without hope. I used to think that I was happy, but now I feel and know that I am a deceived man." The good and kind deaconess said to the deceived man, "Repent, believe on the Lord Jesus Christ and you still can find joy eternal in Him." The other old man in that hospital had served God from childhood. The deaconess put these questions to him: "Are you happy? Does it pay to serve the Lord?" He answered with a joyful countenance: "Indeed it pays to serve the Lord. I have the fountain of joy within my soul, and now in the valley of death Christ is my hope, my peace, my help, my light, and my comfort." The deaconess said to him, "Keep on clinging to Jesus."

Children, never forget that in order to be truly happy you must serve the Lord. What does it mean to serve the Lord? It means that we pray, that we love God, hate sin, love and read God's Word, live in fellowship with God by prayer, be faithful in attending Sunday-school and in going to church. In order to serve God we must also love all men, and be faithful in all that is good unto the end of life.

## II. GOD WANTS CHILDREN AND ALL YOUNG PEOPLE TO LOVE AND HONOR THEIR PARENTS.

Your parents are the best friends that you have in this world. They love you more and do more for you than any one else can. If you do not see and realize that this is true now, later in life you surely will. Because your parents love you so much and do so much for you, you should love and honor them in return.

In His Word God has said that He will bless all children who love and honor their parents. Louis XIV had many brave soldiers in his army. The bravest of them all was a captain, the son of a poor farmer. One day the captain's father came into the camp to visit his heroic son. He was dressed as a common farmer, and had the appearance of an awkward, plain farmer. Yet the captain was not ashamed of his queer old father. He ran to meet him and kissed him. The next day the king heard how the captain received his old father. He called him to his palace and embraced him in the presence of his whole Cabinet. The king promised him a pension of two thousand and five hundred dollars annually, and said: "I am proud to know that you are a good, noble son. Go home and provide for your venerable parents. Make them happy in their old age. It shall ever be well with such a son. Such shall ever be blessed."

Thus it shall ever be well with all children who love and honor their parents. All good men and women will honor and love such

children. They will surely be prosperous. God will be with them and bless them all through life.

III. GOD WANTS' CHILDREN TO BE ACTIVE IN DOING GOOD. HE WANTS THEM TO WORK IN HIS VINEYARD.

Sometimes children forget that God wants them to do good in the world. In German we sing, "There is something in heaven for children to do." Yes, there will be glorious things for children to do there. They will worship God there; they will praise God, and help sing the song of Moses and the Lamb.

But there is also something for children to do in the kingdom of God here on earth. God also requires something of the children. It is true He does not require as much of them as He does of grown persons, but He demands something of them.

The more we work for Christ the more we can enjoy our religion. Work makes life sweet. Work in God's vineyard especially makes the Christian life sweet. The happiest Christians are such that faithfully work for the Master. Teachers are well pleased when their scholars are industrious and learn well. God is well pleased with His children when He sees that they are faithful and industrious in His kingdom. He will surely bless and reward them, even in this life, and especially in the future life they will receive their reward.

What can children do for Christ? They can do much more than they think they can. We often feel weak and think that we can do nothing. It is blessed to feel thus. If we feel weak and trust in Christ, we can say with Paul, the great apostle, "When I am weak, then am I strong." "I can do all things through Christ who strengthens me." If we will only pray, read God's Word, let the Holy Spirit lead us, and keep our eyes open we will day by day see many things that we can do in God's kingdom to the glory of Christ.

Samuel said, "Speak, Lord, Thy servant heareth." He not only heard with his ears, but with his heart. He was also active. Blessed are those who hear and do God's will. Samuel was obedient unto the end of life. We also should be faithful unto the end, as Samuel was. He was ever happy. He was happy even in old age. Although he had crosses to bear, he was joyful in the Lord. Be obedient to the voice of God, and you shall ever be happy in all circumstances of this life, and at last you shall enjoy all the blessedness of heaven.—C. H. M.

## THE MEANING OF THE RESURRECTION OF CHRIST TO THE CHRISTIAN.

*"If Christ be not raised, your faith is in vain."* 1 Corinthians 15: 17.

ALL of the feast days during the Church year have important lessons to teach us. Easter especially teaches us great spiritual lessons. I fear that we are inclined to forget these important lessons. If we seek

spiritual light the lessons that Easter teaches us will benefit us greatly. Let us now consider this subject: What does the resurrection of Christ mean to us?

I. THE RESURRECTION OF CHRIST TELLS US THAT THE PLAN OF SALVATION IS COMPLETE.

It is true when Christ was dying upon the Cross He said, "It is finished." All that He had to do in order to redeem us was completed. He carried the sins of the world, and died for them. Yet His Father's part was not finished. His Father had to raise Him from the dead. If Christ had remained in death, our hope of immortality would be in vain, as Paul says. But, thank God! Christ arose, and that declared to the world that salvation is complete. Now Christ invites us to come to Him, for all things are ready. Christ is ready, the Father is ready, and heaven also is prepared to receive us at the proper time.

A little girl, according to a fable, was playing upon the sand by the sea, and saw a bright jewel. When she picked it up she found that it was fastened to a long chain. As she pulled upon the chain another jewel came to view. She had gotten hold of a wonderful chain. Link followed link, and jewel followed jewel. As Christ died for us and rose from the dead He gave us the golden chain of salvation, filled with spiritual diamonds that shall shine forever. Come to Jesus, take hold of this golden chain by faith, and it shall be yours. You shall taste and see how good the Lord is.

II. THE RESURRECTION OF CHRIST TEACHES US THAT WITH HIM WE CAN CONQUER ALL ENEMIES.

Sin and Satan are our enemies. They ruin body and soul forever. They are powerful enemies. Mighty generals who could conquer thousands of enemies could not conquer sin and Satan. As death at last conquers the bodies of those who are strongest, so sin, that is the cause of physical, moral, and spiritual death, conquers all who are without God. Yet Christ who arose from the grave and conquered sin and Satan, as well as death, can also give us power to conquer sin. We all, young and old, have felt the power of sin and Satan. By nature we are in their dreadful prison, they have captured us. But, thank God! there is a way to be liberated. It is through Christ our Lord. Do you want to be free from your spiritual enemies? Then come to Christ. What a grand thing it is to be strong physically and intellectually! But it is much grander to be strong spiritually. All may be spiritual giants through faith in Christ.

III. THE RESURRECTION OF CHRIST MEANS THAT DEATH NOW IS NOT A HORRIBLE THING FOR THE CHRISTIAN.

Death is a giant, a monster. But since our Lord entered into death for us, and arose, death is no more a grim monster to the Christians.

The pains of death may be terrible, parting from our loved ones is also painful beyond description; but Christians need not fear death. Our Lord made death a gate to eternal life for us. With Paul the Christian can say, "For me to live is Christ, and to die is gain." Christ stands by the Christian when he is in the valley of death, and takes him unto Himself. With Christ in us and Him leading us we can say, as a dying Christian said: "There is no valley here. There is no river here. All is light."

#### IV. THE RESURRECTION OF CHRIST TEACHES US THAT WE SHOULD RISE WITH HIM FROM THE DEATH OF SIN.

As Christ said to those who were dead, Arise, and as He arose from the dead, He commands us to rise from the death of sin and live for Him. Christ wants all boys and girls to live for Him. He wants you to be happy, noble, and useful. He knows that you can be truly happy and useful when you come to Him and serve Him. For this reason He calls you.

There is a plant called the "Rose of Jericho." This plant can grow when it lacks all that other plants must have. It grows in the hot desert, it grows in the rocky crevices by the dusty wayside, it grows in the rubbish heap, and when fierce winds tear it from its place and fling it far out upon the sea, it still grows. Thus when we live in Christ we have a life that is deathless. Our peace and joy in Him shall endure forever.

#### V. THE RESURRECTION OF CHRIST MEANS THAT WE ALSO SOME DAY SHALL AWAKE TO IMMORTAL LIFE.

Because He lives we have spiritual life now, and at last we shall have eternal life. The soul goes to God at death, into Paradise. The body returns to dust, but at the return of Christ the body shall be raised incorruptible, and it shall be reunited with the soul, to live forever. Even all the virtuous, pious philosophers in the ancient heathen world, who loved the beautiful and pure, used to ask: "If a man die shall he live again? Shall there be a life after this?" Christ by His resurrection answers and tells us that He has eternal life for all who believe on Him. We can not comprehend how glorious eternal life will be. God's Word tells us that eternal life shall be everlasting peace, joy, rest, and happiness. Christ, as we come to Him by faith, even now gives us a foretaste of heaven in our souls; but still we can not comprehend the blessedness of eternal life as long as we are in this world. Children can not understand philosophy. They may say, as we talk to them about philosophy: "It seems beautiful. It sounds beautiful." But they can not comprehend it. Much less can young and old understand what eternal life will be. Yet our faithful King, the Great Conqueror, promised us eternal life, and if we are faithful at last we shall receive it. A prisoner hoped for liberty, but all in



vain: he had to spend a lifetime in prison. The ungodly hope in vain for better things in the future world, but it is not thus with the Christians: they are heirs of God and shall finally inherit all Christ acquired for them.

Easter is a day of rejoicing. Therefore, let us rejoice to-day. But let us also remember that in order to be truly happy for time and eternity we must feel the power of the gospel in our souls. We must become personally acquainted with Christ, and know the power of His resurrection through a blessed experience.—C. H. M.

## WHAT CAN I KNOW? WHAT OUGHT I DO? WHAT MAY I HOPE?

IN his "Critique of Pure Reason" the skeptical German philosopher, Emanuel Kant, asks these three questions: "What can I know? What ought I do? What may I hope?" I propose to answer these three questions according to God's Word, and the experience of true Christians. These three questions can never be answered to satisfy the human heart by philosophy or any human learning. Only God's Word and God's Spirit can answer these questions to satisfy our souls. The experience of men in this world shows that this is true.

It is important for us to know certain things. It is important for us to do certain things. It is also important for us to hope certain things. But there are some things that we ought to know, do, and hope above all other things. Yea, there are certain things that we must know, do, and hope in order to be saved, blessed, and happy for time and eternity.

### I. WHAT CAN I KNOW?

There are some things that we can know for certain, but also some things that we can never know for certain in this life. We can know much about things that are around us. Philosophy and science have made many great discoveries concerning the earth and the universe that are very valuable. All such knowledge is very valuable. The Bible is not opposed to learning. Those who think so are not acquainted with its teachings. The religion of Christ has done more to advance learning than any other power on earth. We find colleges only in such countries where the gospel is.

But comparatively we can know nothing concerning the earth and things about us. There are many things that men, even with all the advancements of the sciences, can not explain. It is a blessing to know things; it is blessed that we can reason and grasp ideas. Knowledge is power. Knowledge gives man control over all creatures, and to some extent over nature. Through his knowledge man can make the beasts of the field and nature serve him. But spiritual knowledge is the best and most useful of all knowledge.

1. *We can Know God.* The greatest master of languages is the man who can understand and speak the language of heaven. The greatest astronomer is the one who has his conversation in heaven. The greatest musician is the one who has learned to sing the song of Moses and the Lamb. The greatest mathematician is the one who so numbers his days as to apply his heart unto wisdom. The wisest of the ungodly know nothing in death. The Christian in life and in death can say, "I know that my Redeemer liveth." We know that it is blessed to know some people: the longer and the better we know them, the more we must love them and appreciate their friendship. Poets and public speakers at times delight in saying that there are no true friends on earth. This is false. There are true friends on earth. But to know God, to have Him as our Friend, is the best of all. How can we know God? Through His Holy Spirit. Paul says, "The Spirit of God bears witness with our spirit that we are His children."

2. *We Can Know That the Bible Is True.* Every man who will honestly and prayerfully study God's Word will become convinced once and forever that the Bible is true, and that God wrote it. A learned Jew for pastime translated and studied the New Testament. The more he studied it the more it fascinated him. At last he was compelled to say, "This must be the Christ, the Savior of the world." Finally he became a Christian. Nothing equal to the Bible can be found in all the literature of the world. Surely some one greater than man wrote it.

"Ye shall know the truth, and the truth shall make you free." These are the words of our Savior. You can know that the Bible is true by trying it, by testing it; *i. e.*, by living up to its teachings. The farmer says, "You can learn the value of any seed by sowing it into the soil." We can learn the value of God's Word, know that it is the Word of Truth, by sowing it into the heart. The Lord Jesus said, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

## II. WHAT OUGHT I DO?

Above all other things we ought to live pious and prepare for eternal life. This pays better than any other thing that any man can do. If man should gain all other things that the world can give, honor, wealth, and knowledge, but not prepare for heaven, he would be the most miserable of all creatures. His life would be a failure.

Every man ought to say: "I may, I can, I will. I must first of all prepare for eternal life." What a blessed thing it is to constantly live in fellowship with Christ, to be holy, to be doing good in the world, to always be ready to meet God. When we first prepare for eternal life by living in fellowship with God, this prepares us to do good; it qualifies us for all good works. They say that the main reason why so many fail in their calling is because they do not prepare.

The reason why so many men fail in serving God, in doing good, is because they do not prepare by living in fellowship with God. This we should ever remember.

### III. WHAT MAY I HOPE?

That is, what may I hope without being deceived? All men have a hope of some kind, but their hope deceives, and is built upon the sand, when they are not in Christ. The Christian may hope to be fully satisfied in Christ. He may hope to obtain peace that abides forever, joy that does not consist in imagination. He never hopes these things in vain when he truly repents and believes on Christ.

The Christian may hope to inherit eternal life in Christ, if he is faithful. When the hope of others turns to despair, the Christian hope is bright and glorious. The Christian hope is the anchor of the soul. The sun setting in the west looks golden. In death the Christian's hope turns into pure gold.

What would this life be without hope? Miserable beyond all description. Without hope we would not want to live. "Hope keeps us alive." The hope of eternal life is the most precious hope in the world. This hope the Lord Jesus Christ gives to all who will believe on Him and serve Him. Paul says the Christian's "hope causeth not to be ashamed." Then he also says the Christian's hope "casteth out all fear."

Each of us ought to ask himself these questions: What do I know? What am I doing? What is my hope? Then by the grace of God we should learn to know the best things, do the best things, and have the best hope.—C. H. M.

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